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CALVINIST CONTACT

35TH YEAR OF PUBLICATION, NO. 1681

FEBRUARY 9, 1979

The Netherlands celebrates its fourth centennial

AMSTERDAM — The Netherlands, with its 14 million inhabitants, is the most densely populated country in Europe. This year it will commemorate its birth as an independent state 400 years ago. The conclusion of the Union of Utrecht created an alliance between eight provinces and eight towns which, led by Prince William of Orange, the forefather of the Dutch Royal Family, was to be successful in ousting the country's Spanish rulers.

The Union of Utrecht, originally designed as a defensive alliance, evolved into what might be termed the first Dutch Constitution, incorporating a right which was at that time sensational: the right to freedom of conscience.

The festivities to commemorate the Union of Utrecht will be held from the end of January until the beginning of June, 1979. There is to be a large-scale official ceremony in the Gothic Cathedral in Utrecht. A special 'rijksdaalder' (a coin worth 2½ guilders) will be issued as legal tender, together with commemorative coins of gold and silver and a commemorative postage stamp.

The Central Museum in Utrecht will hold an international exhibition entitled 'De kogel door de kerk' (the die is cast) illustrating the changes which took place in the Netherlands around 1579. The exhibition will include rare works of art and other objects from

many different countries.

Theatrical and musical performances relating to life in the 16th century and to the Union of Utrecht will be organized throughout the country, and there will also be publications and radio and television programs dedicated to the founding of the Dutch State 400 years ago. Other highlights will be a large national conference on democracy and an international historical congress on federalism as a form of government.

The town of Utrecht, situated in the heart of the Netherlands, will play a central part in the commemorative celebrations; one of the treats offered will be a walk to nine splendid churches dating from the 10th to the

16th centuries and along the quayside by the picturesque canals, unique in Europe.

In the spring, a light-hearted view of Dutch history will be presented in Utrecht, with an historical garden on the roof of Europe's most modern shopping centre.

In addition to all this, museums and churches in Delft, Leiden, Haarlem and Amsterdam, all located within easy reach of one another, will offer splendid illustrations of the history of the Netherlands, which always managed so well to preserve its independence in the midst of such great powers as Germany, France and England.

Church opens doors to world's refugees

More people seek refuge from oppression. Vietnam's "boat people" on the freighter Hai Hong represent the growing thousands fleeing for their life from shifting revolutionary regimes, religious persecution or racial hatred.

In the United States, the Christian Reformed World Relief Committee and churches are assisting Indochinese people come to freedom from fear and want.

Canada, too, has begun to interview people waiting in camps for a new homeland. The government is committed to a generous policy and speedy processing. It encourages churches to do what officials cannot do as well.

On January 9, representatives of nine churches met in Toronto to discuss how churches may receive and care for refugees. All are committed to do their best. Much talk centered on the measure of responsibility of a

sponsor group. In the "undertaking of support", the sponsoring group promises for one year to provide housing, clothing, food and money. Sponsors also seek to provide employment for their new family.

In the second half of the meeting, the chairman of the Parliamentary Commission on Immigration answered questions on government policy, he pledged openness to church concerns, and asked for help to bring in more people than the Immigration Department can place.

On March 6, John Brouwer, Peter Zwart and Rev. Arie VanEek will again join this group as it gathers information and draws up proposals for action.

Meanwhile, Christians will prayerfully consider what it means that they live by God's grace as they learn of the present personal need of homeless peoples.

FOCUS

Shared church in Maritimes

SACKVILLE, N.S. (CCP) — History was made in the pouring rain here Nov. 18 when representatives of three churches took part in the turning of the first sod for the ecumenical church campus project.

This will be the first shared church facility to be constructed in the Atlantic provinces. Because of the driving rain, most of the ceremony was held inside the Leslie Thomas Junior High School, adjacent to the site. However, nearly everyone came outside for the actual sod-turning and the crowd was soaked to the skin.

Dignitaries participating in the ceremonies included Archbishop James M. Hayes of Halifax, Rev. Norman MacDougall, chairman of the Halifax Presbytery of the United Church and Rev. Robert Johnson, program director for the Disciples of Christ.

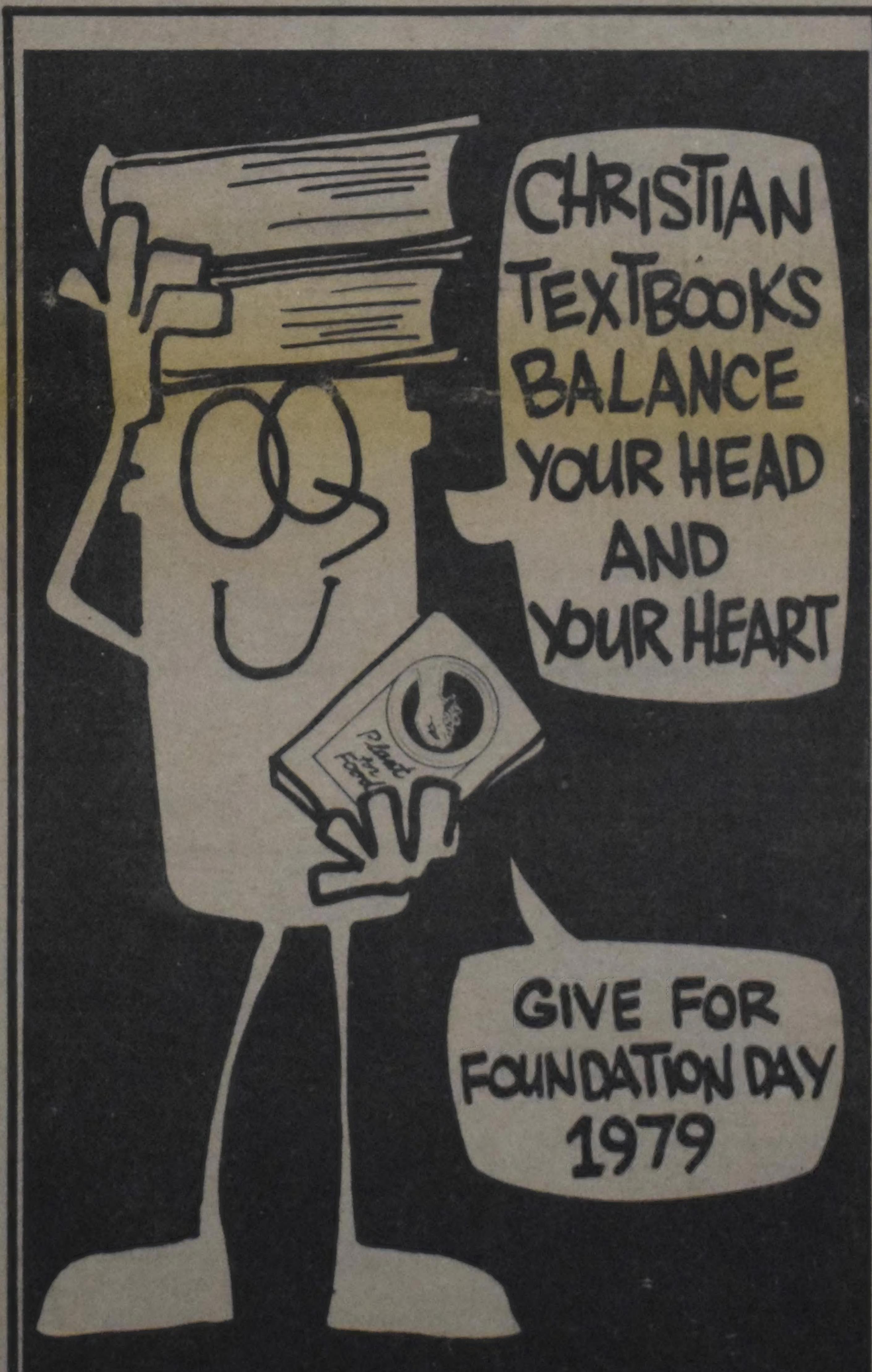
The Disciples of Christ and the United Church are present as one church community, St. Timothy's. The Catholic Church is the other major partner and the Lutheran Church is expected to be involved in the project later.

Campus Project is a five-acre plot of land that was set aside by the Nova Scotia Housing Commission for this planned community. Plans have been completed for the first multi-purpose building which will include a shared worship facility, and tenders will soon be called. United Church spokesmen said there would not have been a shared approach to ministry and worship in the Campus Project had it not been for the leadership of Catholics.

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People Talking Back



The Canadian Christian Education Foundation [CCEF] will hold its annual Foundation Day on Feb. 14. The CCEF is the Canadian fund-raising arm of Christian Schools International [formerly NUCS], and each year raises in excess of \$30,000 for the development of Canadian content curriculum. Foundation Day involves each Christian school within Canada on which day the students collect funds towards the development of their textbooks. Last year some \$8,500 was raised and the goal this year is \$10,000. This poster will appear in each member-school of CSI during the early part of February.

Viewpoint

Old enough to carry the keys

Every young teen-ager longs for the day when he can get hold of his dad's car keys. When he is old enough to drive he will be pulling on his dad's shirt sleeves often enough. Those keys, you see, resemble authority and responsibility.

The youngster knows that, when he gets behind the wheel of his dad's car, he had better drive responsibly. A speeding ticket or a careless driving charge is bound to ground him for quite some time.

Part of the growing up process is the accumulation of keys; keys for the car usually come first. Then there is a key to your parents' house, the key to the school locker, the key to your diary book, and ultimately, a host of keys which will unlock those important doors in your life.

We live in a nation of locks and keys. The front door has at least one lock, perhaps two. Same for the back door. Depending on where you live, the front door might always be locked or it might always remain unlocked.

Most of us have become collectively terrified of thieves or murderers or rapists. We have become afraid of people who are only guilty of being strangers.

The Church also possesses some keys. No, I don't mean that wad of keys hanging from the custodian's belt. The Church has the keys of the kingdom. Just look at Matthew 16 and the references in the Heidelberg Catechism. It says that those keys of the kingdom are the "preaching of the holy gospel and Christian discipline," and that both keys "open the kingdom of heaven to believers and close it to unbelievers."

The Church is like a family at home. The family has keys and instructions

on how to use them. All God's children must have access to God's house — people of all sizes and languages and colors. We must never leave any of God's children outside when the door goes shut and is locked for they would be alone, unprotected and vulnerable. To make sure that none are left out, we must call them in frequently, loudly. We must preach.

And there is discipline in this family too because it is a family of love. Usually discipline is positive: We are working together to become better disciples, talking around the table (Lord's Supper?) about how we could be more like the Master.

Sometimes the discipline hurts. We discover someone in the house who doesn't belong there, who wants to hurt the children and ruin our joy. He is like the burglar who came uninvited. Such people must be thrown out and the door must be locked behind them.

But, and here is the wonderfully strange part about the Church, that thief may come back into the house if he uses the biblical password, acknowledging Christ as the Son of the living God. Then the Church uses her key to let the forgiven thief in.

That is quite a responsibility that the Church has. The consistory is the custodian of those two keys of the kingdom. It must see to it that the preaching is done properly and that discipline is carried out in a loving, yet firm, manner.

The Church, just like the head of the family, must be mature enough to be able to take care of those keys. For if they fall into the hands of the immature, they will be ineffective. Then the preaching may go unsupervised and discipline will be discarded.

Keith Knight

by Keith Knight

NewsViews

An education while you work

Should you have the right to take, say, six months off from your job to improve your education?

Would the benefits to individuals, industry and the nation as a whole be sufficient to justify the costs?

These and other questions are being asked by three men who are travelling across Canada under the name "Commission of Inquiry on Educational Leave and Productivity."

Although educational leave (time off) is a new concept in Canada, Canadians in certain occupations have had access to educational leave for some time. University professors, for example, have long been able to take sabbatical leaves.

Some ministers within the various Reformed denominations have also taken leaves of six months or a year to improve their education.

Some companies and governmental agencies also have leave plans and in recent years trade unions have been negotiating contracts with educational leave schemes.

Interest in the subject has grown in recent years for several reasons. Job skills need to be continually upgraded in the face of rapidly evolving technology. Many feel that it is impossible today to provide people with enough education in their youth to carry them through a lifetime. Because of the knowledge explosion, it is necessary to move towards a new system of continuing education.

The Commission of Inquiry on Educational Leave and Productivity seems to think that the only solution to this lack of education at the adult level is to give certain employees enough time off, with pay, to become better trained in their work.

Such an extensive program might be

suitable for those few who are engaged in highly technical work where there seems to be a constant change in the field.

For those employees who need to routinely add to their job qualifications, a number of adult education (evening) courses are available at most centres. More education, even basic education in the areas of accounting, business administration, etc., are easily available to every working person.

It seems somewhat silly that a Royal Commission has to tour the nation for four months to determine if indeed there is a need for industry to give employees paid time off so that they can become better qualified for their job.

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Reflections on Poverty — Part 1 of 7

Rev. Johan D. Tangelander

DATELINE: THE WORLD

Tourists visiting in Manila praise the luxurious hotels, beautiful resorts, Philippine delicacies at reasonable prices, cheap transportation, exotic stores and markets, modern shopping plazas. Manila has everything a dollar can buy.

Tourists are great sight-seers, but they aren't in the habit of visiting slums, squatter areas or garbage dumps — the places where the teeming masses live. They don't go to the rural areas and ride in a bumpy jeep just to see how the peasants eke out an existence.

Poverty is not a tourist attraction. It is an overwhelming social blight, and even more difficult to cope with. The world of the poor is a world all by itself.

Today's world is divided into two groups — the "have's" and the "have-nots". The gap between these two groups is enormous — intellectual, social, spiritual, economic. But the have-nots are no longer satisfied with their lot. They are going through "a revolution of rising expectations".

Radio and TV have opened new horizons. The poor are learning that there is a different world besides their own. Occasionally they visit towns and stroll around modern shopping plazas. They see stores selling the latest appliances and gadgets.

Who are the have-nots? How do they live? Do they have a future? What is our Christian responsibility?

In the cities, many of the poor live in squatter areas — in makeshift homes to escape paying rent. In the barrios, they live in nipa huts or in shacks made of pieces of board, sheet metal, flattened out tin cans, or whatever can be used for a wall or roof.

Come and visit with me a residence of a poor family living in a nipa hut. One or two rooms. Two broken down chairs. Mats for sleeping. They are rolled up each morning and put on the rafters. A small mirror and a few photos of relatives on the walls. A statue of a saint and few candles. A small portable radio. A kerosene lamp. No toilet facilities. No electricity. No running water. A few pigs wallow in the mud under the hut. Scrawny

chickens scratch away in the yard. Children, dressed in rags, play in the mud. Food is cooked over a few sticks. A typical residence.

What is the lifestyle of the have-nots? Their diet is meager — rice, fish and a few vegetables. They cannot afford to count calories. Only the rich can afford such a luxury. Their life expectancy is low. They have no savings. Two-thirds of their low income budget is required for food, transportation: to purchase fuel, water, medicine. They are politically unsophisticated. Their values are traditional and static. They are not easily persuaded to change their lifestyle.

The poor masses are the disinherited, the landless, the shirtless, the share-croppers, the sugar cane cutters, the semi-literates.

How do the have-nots make their living? They are the peddlars, carrying their wares around on a pole. They are the street vendors who set up their stalls on the sidewalks. They are the sari-sari store operators, selling single cigarettes, candies, soft drinks. Daily

profit? My neighbour averages five pesos (eighty cents) per day. The have-nots form the Philippine pool of cheap labour. They toil long hours, in often miserable conditions, for a pittance of a wage. I saw a labourer in a sugar mill. His face was wrinkled with care. His body was bent from carrying 50 kilo bags to trucks. He didn't weigh more than 50 kilos himself. He looked sixty years old. I asked about his age. He was not even forty.

The have-nots contribute to low production cost, competitive exports, and high profits. They have little opportunity for advancement. They speak only one of the many Philippine dialects. They have no working knowledge of English, the language of education and commerce. They are clumsy at best in their new national language — Filipino.

Why poverty? A simple question for which no simple answer can be found. In the next few articles, I will attempt to survey the why of poverty as I see and experience it in the Third World.

RES news exchange

Indonesia curtails missionary freedom

GRAND RAPIDS — The Indonesian Minister of Religious Affairs has announced some far-reaching decisions relative to missionary activity in the country. Briefly stated, the decision forbids the promotion of religion among any of the officially recognized religions in Indonesia by members of another religion; furthermore, restrictions are also put on the personnel and financial help that may be received from abroad.

"Officially recognized religions" are Islam, Protestant Christendom, Roman Catholicism, Hinduism and Buddhism (not, for instance, tribal religions). All help from abroad for the purpose of promoting and spreading a religion must pass the office of the Minister of Religious Affairs and receive its approval.

Moreover, the personnel from overseas will be limited. Only with the approval of the Minister will religious organizations be permitted to appoint foreign workers. In addition, such organizations are now obliged to institute a training program for Indonesian workers who will be able to take over the work of the personnel attracted from foreign lands.

Immediately after the decisions had been announced, the Roman Catholic Church and the (Protestant) Council of Churches in Indonesia (DGI) jointly addressed themselves to President Suharto. In their letter they stated that according to statements made by representatives both of Islam and of Christianity the missionary aspect is the essential element of religion. Consequently, a curtailment of missionary activity violates the freedom of religion as guaranteed by the Constitution, a freedom which was emphatically reaffirmed by the Indonesian Parliament this year (1978).

Dutch community in Brazil

GRAND RAPIDS — The state of Espírito Santo in Brazil counts among its inhabitants numerous descendants of Dutch emigrants who left Zeeuw-Vlaanderen approximately in 1850 to make for themselves a new life in Brazil. For the most part they lead an impoverished existence on farms that are spread out over five valleys nestled in the mountains.

This community, called Comunidade Holanda, has been shepherded by a Dutch missionary couple, Margje and Ton Roos, since 1975. On the last Sunday in August, 1975 the Comunidade Holanda celebrated its 75th anniversary at which time they opened their newly-built community home.

Doctrine is important in preserving the church

Dear Sir:

Allow me to make a few comments in connection with the letter, "For Christ's Sake" by John De Jong, in the C.C. of January 5, 1979, pg. 5. If I understand the brother correctly, he is implying that we are guilty of dividing the Body of Christ. He also implies that one of the reasons for this is doctrine. He writes that when he is witnessing on the fair grounds he forgets that "our church stands for that rule or that doctrine." Must I now conclude that Mr. De Jong considers the great truths of the historic Christian faith irrelevant in our witness to the world?

As I hear Mr. De Jong (and many in the Reformed churches are following this kind of thinking) he needs to be corrected. He should ask these questions: Why are there so many divisions in the Christian community? Is that really our fault? Is it perhaps because in the past we have as a Church of Jesus Christ been too pre-occupied with teaching and proclaiming the Truth? To questions like this we must answer: 1. The divisions are not our fault. Why did Dr. Arminius refuse to bow before the clear teachings of God's Word and begin teaching error? Why are there today so many following his erroneous teachings? Is that really our fault? 2. Have we been (or are we) too preoccupied with teaching and proclaiming the Truth? Does God's truth divide? Are the great doctrines of God's Word divisive? Surely not! Rather, and we do not hesitate to restate this, it is precisely because men do not teach the Truth in all its beauty and glory that so many are easily being led astray. Jesus said, "If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free." (John 8:31)

As I see it, editor, writings like this one of Mr. De Jong are very dangerous. They contain a falacy. It is the old falacy that has mothered liberalism in the churches, a falacy that teaches that doctrine is not important but life is. That falacy looks at those sects that are leading their members in a fellowship that on the surface looks loving, joyful, devoted, and seems to work in that it attracts many people. On the other hand, it seems that those churches that continue to proclaim the great truth of the historic Christian faith seem to be lacking this joy and fervor and zeal. Must we then conclude that the Truth has failed? Or is it perhaps much more accurate to say that these sects are failing horribly? Surely the latter, for the first step to liberalism is Arminianism.

Our forefathers understood this and sought to guard the Church of Jesus Christ from

such errors. At the great historic Synod of Dordt our Formula of Scription was drawn up. Today every office bearer in the Reformed churches is asked to sign that formula. By doing so he pledges to uphold the true Christian faith and to refute and contradict the teachings of Arminianism, and "to exert ourselves in keeping the church free from such errors." (Form of Subscription, Ps. Hymnal p. 70) I hear Mr. De Jong (and many others with him) saying loud and clear: Forget about error! Let's just work together as a "beautiful group of Christians." If the Church is to remain "the pillar and foundation of the truth." (I Timothy 3:15) then we must get on with defending the truth and not joining those who teach and proclaim errors.

Cecil Tuininga
Grande Prairie, Alta.

Simple farmers?

Dear Sir:

A sentence in your January 19, 1979 editorial offended me. Quote: "Biblical reasons, both for and against the role of women as office-bearers, were given by the theologian as well as the simple farmer."

In my 8 years of working with and for farmers I have yet to meet a "simple farmer". Anyone who is simple will never make it as a farmer.

Elbert van Donkersgoed
Drayton, Ont.

Christian ethics in church hockey

Dear Sir:

To many Canadian people, hockey is "The Canadian Sport!" It is a part of the Canadian culture. If you play hockey or are a hockey fan, it is probably safe to say that you are a bona fide Canadian. Many little boys have dreams of being a "Darryl Sittler" or a "Lanny MacDonald", skating down the ice with lightning speed. They like to pretend they have booming slapshots and powerful wrist-shots. To be candidly honest, some of us supposedly more adult people have done the same thing. They are nice thoughts but for most of us it will never be reality.

Something closer to reality, if you are like myself, is playing in a church hockey league made up of various teams in the area. We play once a week and we certainly don't get paid like professionals. We maintain that it is a lot of fun and that it is the exercise and the companionship with our fellow teammates that makes us play every winter.

I wonder, though, have we scrutinized our type of hockey lately? After all, it is a Christian Reformed Hockey League and most of us would like to believe that we are Christian hockey players.

In my view, some of our playing tactics do not always display good Christian ethics. We get out on the ice and leave our Christian upbringing somewhere in the dressing room. We often show that, as well as scoring goals with our hockey sticks, we can use them equally well to hit an opposing player on the ankles or even around the head. Scoring goals on offense and stopping them on defense is the name of the game, but some players seem to think that swearing or using other

language unbecoming to a Christian adds a lot of color to the game.

A good, clean body check is good to see and feels good especially when you are the one handing it out. But an unnecessarily rough check into the boards and an elbow behind the ear for good measure, has no place in a Christian hockey game. A good hockey player knows when he has been checked hard and within the rules and therefore does not retaliate with his stick, elbows or anything else. Instead, he realizes that it was a good play and carries on with the game. On the other hand, when a Christian player is checked illegally by an opposing player, he must turn the other shoulder pad in such a manner as to say, "Just because you did that to me does not mean that I'm going to retaliate and do it to you."

When the opposing goalie stops your labelled shot, don't get angry at him or anyone else. Just make sure the next time you shoot, you do not shoot at the same spot.

Hockey is a game for both good players and also for inexperienced players. So remember when you go to check that inexperienced player into the boards that you were once not so good yourself. You appreciated it when another player better than yourself did not slam you into the boards just to make himself look good.

Last, but not least, there are often many little youngsters, including your brothers and sisters, watching you play. What better way to exemplify to them that your being a Christian and living the Christian life also includes the way you play hockey and for that matter, any sport.

Nick Stevens
Port Perry, Ont.

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CHURCH PAGE

The keys to organ buying

Finally some news from Wainfleet. We have purchased a new organ for the church. Funds are being raised by selling keys, \$28.00 per key. Only 17 more keys are left to be sold at this time. The choir organized a Harvest

Dinner with an auction and a magician's show for the children with proceeds going to the organ fund. A tea and bake sale netted \$560.00 for the organ fund also.

Wainfleet Reformed Church report in the Pioneer

PASTORAL PONDERING

Immunity for our community

When it comes to health and communicable diseases we are all agreed that it is important to have immunity. Thanks to public health care, measles and chicken pox just aren't what they used to be. But this past winter the Russian flu hit our high schools exactly as predicted, because the population under 25 years of age did not have immunity to that type of flu.

How much thought do we give the building up of our own and our children's spiritual immunity to such sicknesses as wrong doctrine, apathy or false religions?

There is a classic example of the need for such immunity in the history of a once-thriving Christian population which completely disappeared. This was the community which produced the church father, Augustine in North Africa. The epidemic which totally destroyed every vestige of Christianity, was not biological, rather, it was spiritual. It was Islam. And church historians diagnose that probably the Christians there were already in a weakened state from heresies, when Islam swept across their country.

Perhaps we should look at our present-day situation then with more feeling of concern. We know that already our days are being referred to as "post-Christian". Observing that the Christianity that once flourished in Tunisia is now relegated to ruins and museums, we don't want that to happen to us.

These are challenging times for Christian families. How can we survive the epidemics that may come, if we are weakened by our pagan environment?

Television brings unwelcome people, situations and events into Christian homes. Thoughtful writers are making us aware of the manipulative power of this magic box.

Movies have progressed (or regressed) to being art forms guided by philosophies which break down the Christian life.

Permissive words and pervasive sound batters the ear when you want to shop with your teen-agers.

Can we really build up an immunity to such an array of germs?

Meanwhile, there is an epidemic approaching the Christian west which is the same as that which spread across North Africa 1300 years ago. Islam is on the march again. World conquest is a natural part of Islamic thrust. Already it is the third religion in many European countries. In France it is the second. Mosques and cultural centers are appearing everywhere. Not everyone realizes that with Islam the church is the state and the state is the church.

You say, "Who would ever be attracted to that religion? We're safe here. Let's not worry about something far-fetched." But are you? Remember what happened to the North African churches? They probably thought they were safe too.

Perhaps in the immediate future we should find out more about the Islamic religion and its 600 million adherents. Perhaps our schools could spend a little more time on that section of their studies, including the geography and history of Muslim lands. Think of the empty churches of Britain and the sudden influx of Muslim immigrants. Who could have imagined mosques in Britain?

More important for our immunity will be our determination to seek the Lord for strength to live consistent Christian lives. How we need to "put on the whole armor of God"! When a church loses its zeal for the truth, the signs of weakening show first in the lives of its people. What must a Muslim immigrant think of our nation's Christianity? Our lives have to exhibit an obedience to the Word of God. We will have to take a stand against all the ways in which the pagan world batters at our family door. Our actions should demonstrate a deep reverence for God and a desire for sanctification.

It is possible, with the help of God, to live healthy Christian lives in the midst of a sick society.

Shirley W. Madany
in "News and Views"
of the Chr. Ref. Churches of Central B.C.

A letter to those who should know

Dear Parents:

In the past month several different persons have approached me and expressed their concern with regard to the use of marijuana in our church. Concern was expressed in several different areas. It was felt that those who used it were no longer experimenting with it but accepting it, and using it regularly. It was also felt that not only a few but many (60%) of our young people were using it. And concern was expressed because younger and younger children were using it (age 13 and up). It was noted that quite a few parents (75%) of children who use drugs are not aware of it.

The consistory is very much concerned with this matter. The initial concern of making the parents aware of the problem is hereby accomplish-

ed. Arrangements have been made for an informal meeting with all parents and their children. The meeting has been set for Tuesday evening in the church. An officer of the local R.C.M.P. department has been assigned to address us and to answer any questions. The Narcotics display of the Local Drug Squad will also be available. The purpose of the meeting is basically to make everyone aware of the danger, symptoms, and usage of the drugs being used.

The responsibility of the use and abuse of drugs lies with the individual, and in the case of minors, with the parents. With drugs the matter of illegality needs to be considered. Also the ethical and moral questions have to be faced and answered. The detrimental effect on a person's health must also be weighed. As a com-

munity of Christians, we need to aid one another in arriving at answers to these questions.

The immediate question that each parent will ask is: "Is my son or daughter using drugs?" This question can be answered by your son or daughter. As your pastor I am considerably involved in this problem and am attempting to retain the confidence of the people involved to whom I have spoken, as well as yours and would, therefore, prefer not to answer this question.

The Catechism classes for this week have been cancelled, and all students and their parents are expected to attend this meeting. The consistory invites all other concerned individuals to attend also. Coffee will be served.

The Pastor
Chr. Ref. Church
Agassiz, B.C.

How First Church called its minister

Today the consistory puts before you the list of four ministers. Today you are not yet asked to choose one minister to call. You are asked: Do you agree with this list? That is, do you consider all four of these ministers to be good names for our congregation to call from? If so, then you mark "yes" behind all four names. If you think one or more of these ministers should never be called by us, then you mark "no" behind that name, or those names of which you do not approve. Clear?

When we are finished voting today, we will then have an approved list of ministers who may be called when their turn comes. Next week we'll explain the next step to you; don't worry about that now. The voting will be at the end of the 10 a.m. and 5 p.m. services. If you have not voted then yet, we want you to come to the church office before the evening service to cast your ballot.

Voting

The result of last Sunday's voting is that all four candidates were approved for a possible call to our congregation. As usual, blank votes were invalid. Today, there-

fore, we again present to you the same four names. Will you please indicate your first choice (1) and your second choice (2) from among these ministers; leave the other two spots blank. The result of today's ballot will not be known until Monday night. This evening, you can vote yet before the service in the church office.

Report

Last Sunday's voting gave Rev. No. 1 the required majority and consequently he now has been called to fill our vacancy. The final count gave Rev. No. 4 also a majority, just a few votes less than Rev. No. 1. The executive received the mandate to invite Rev. No. 1 at our expense if such a visit is requested.

Often people wonder whether they should write to a minister they call, or not. From my own experience I would say that a minister appreciates mail he receives from a calling congregation. That way the minister gets to know you a bit and catches a glimpse of how members experience their own congregation. So, write by all means.

First Chr. Ref. Church
New Westminster, B.C.

Good Stewardship

We were intrigued by a modern "parable" in the newsletter of the Fayetteville, Ga., Presbyterian Church and therefore print it for your information.

It seems that in a certain congregation the manager of the local grain elevator was asked to become the church's treasurer. He accepted on the condition that no report would be required for at least a year and that no one ask him any questions during the year. The congregation gulped but agreed, since everyone trusted him and most of the members did business with his grain elevator.

At the end of the year, he gave his report: The indebtedness of \$250,000 on the church was paid. The minister's salary had been increased. The missions quota had been paid — 200 percent. There were no outstanding bills and there was a cash balance of \$12,000.

The shocked congregation asked, "How come?"

The man answered: "Most of you bring your grain to my elevator. As you did business with me, I simply withheld ten per cent on your behalf and gave it to the church in your name. You never missed it!"

Calvary Chr. Ref. Church
Ottawa, Ont.

A responsible job at home

The Children's Aid Society is looking for families in the Brandon School area to share in a new program to care for retarded youth. Each foster family would be expected to care for three school-age, retarded youths who have been separated from their own family.

These parents will become part of a professional team concerned with helping the children develop their potential. They don't need particular qualifications, but will take part in a training program to learn the special skills needed with these children.

First Chr. Ref. Church
Brandon, Man.

Special Sunday School

Every Sunday morning, Sunday School classes are held for mentally handicapped children of all ages at the North Christian School. Several families are involved in bringing the children to and from school. There are several teachers who rotate on a monthly basis in teaching. Isn't it great?

An Edmonton
Church bulletin

CHURCH NEWS

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The future of non-profit corporations (churches and schools)

by Philip C. Bom

The government has introduced legislation in the House of Commons which may greatly affect the contributions to your favourite charity. The bill involving Canadian non-profit corporations has already passed the Senate. If enacted, the act may affect the independence of Christian schools and churches.

Last Spring, the Department of National Revenue issued a circular containing rules which would disallow political activities by charitable organizations, such as churches. If a church became involved in peaceful demonstrations, its tax exempt status could be withdrawn for violation of regulations. The government was unprepared for the spontaneous criticism from opposition parties and concerned churches. The departing minister, Senator J. Guay, hastily tried to undo the damage. He replied that the "information circular has been withdrawn for review and clarification; however, as I have stated, that does not change the law."

Proposed legislation

The government is prepared to radically change the law regarding non-profit corporations. The bill runs parallel to the new Canadian Business Corporation Act. The following are some of the major proposals from a background paper on the legislation. The proposed law will apply to all federally incorporated non-profit corporations.

The government proposes that incorporation should be a basic right rather than a privilege. Departmental administration should be according to explicit rules rather than a civil servant's discretion. The bill also provides for greater rights and powers for the members of voluntary associations and greater protection from mismanagement by the directors and officers.

The existing law requires a non-profit organization to have its accounts audited, but leaves disclosure optional. Under the new legislation, financial disclosure will be mandatory. The government gives two reasons for this change. First, to maintain consistency with the Canadian Business Corporation Act. "It is inexcusable that the management of a non-profit corporation that distributes public funds, should not make at least as full disclosure as does the management of a business corporation."

Secondly, "financial disclosure is the least obtrusive form of what is clearly desirable regulation of the activities of non-profit corporations." Recent amendments to

the Income Tax Act already require public disclosure and prompt distribution of money received. The proposed law also requires that organizations spend an increasing percentage of their income on charities and reduce the amount spent on administration.

Social context

The Department of National Revenue's circular on political activities of charitable organizations was not an isolated incident. Parents operating a non-profit, public Christian school are ordered to pay back taxes on tuition grants deducted from their income taxes. A tax exempt Christian church is ordered to pay taxes on income derived from investments, even though the earned money is used for churches and schools. The latter problem of earned income for non-profit purposes could be permitted in the new bill. But it seems that the government assumes that contributions to charitable organizations cheat the government out of tax income.

The government's new position reflects two radically different concepts of society. In a liberal-conservative society, voluntary associations exist independent from government. These associations participate in society, but outside of government. The development of a free people in a free society has been the strength of traditional Canadian pluralism. From a left-of-liberal view of society, voluntary associations become gradually involved in the government's goal for society. In a "participatory democracy", voluntary organizations are increasingly guided by government. In the past decade we seemed to be moving in the direction of a "guided democracy."

The National Revenue circular, for example, warned charitable organizations against political activities" designed to influence the policy-making process of any level of government." The Brampton Women's Centre was told by the Revenue Department's charitable and non-profit organization division that it did not qualify as a charitable organization, because its purpose was "partly political." However, voluntary associations promoting the government's preoccupation with "national unity" are eligible for federal grants. There is a fundamental difference between a voluntary organization trying to influence the policy of any government and a government trying to influence the policy of any voluntary organization.

For example, the Committee of National Voluntary Organizations published a sum-

mary of the government's plan and program of *The Way Ahead*. Would the Christian Reformed World Relief Committee still receive matching grants from the Canadian International Development Agency if CRWRC's goals did not coincide with CIDA's objectives?

Present legislation already discriminates against non-partisan voluntary organizations. For instance, if you contribute \$100 to a charitable organization you receive a \$25 tax concession. Your \$100 costs you \$75. If you contribute \$100 to a political party, you obtain a \$75 tax conces-

sion. Your \$100 costs you \$25. The proposed legislation does not amend this discrimination. It could make a great court case.

Also, the proposed legislation does not broaden the definition of charity to permit political action, as recom-
Cont'd on page 6

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C101

corporations

Cont'd from page 5
mended by the National Advisory Council on Voluntary Action in its report *People in Action*. NACVA argues that almost every voluntary association is engaged in activities closely akin to political action.

From a Christian perspective of society, however, churches have no mandate to engage in political activity. If churches claim a democratic right to demonstrations and financial support for guerrilla organizations, the churches should be prepared to face the consequences. One consequence could be that they lose their tax exempt status. Churches may endanger their tax exempt status by officially endorsing collections for political action groups. CJL may be such a group.

The bill proposes incorporations as a basic right rather than a privilege. But will it also be a basic right of a charitable organization not to register with the government and still have the privilege of incorporation and the right to tax deductions? The proposed bill will apply to all federally incorporated non-profit corporations. However, each corporation must apply to be continued within five years from the date of enactment. If not, "it is deemed dissolved on the expiry of the 5-year period."

Conclusion

Changes are necessary in the legislation governing non-profit organizations. Several of the proposals are positive and make sense. Giving members greater rights is a plus. Public financial disclosure has its positive and negative aspects. Governments have the responsibility to legally incorporate and regulate charitable organizations. However, Canada should not develop in the direction of some sort of collectivist society.

Changes in the non-profit corporations act should strengthen voluntary associations. Changes in income tax should not penalize, but promote charitable giving.

World Missions Update

Veteran missionaries

Rev. and Mrs. Ralph Baker and Miss Mae Mast have completed 25 years of missionary assignment in Nigeria. The Bakers have spent the greater part of their time on the field at Harga and with the Benue Bible Institute. For the past 15 years, Miss Mast has been on the staff of the Takum General Hospital. Give praise to God for a quarter century of dedicated service.

Planting churches

CENTRAL AMERICA — This field showed the greatest expansion during 1978 in terms of CRC missionary involvement. Twelve missionary families and two volunteers were posted to the challenging area with its great potential for church planting.

Ethnic ministry

NIGERIA — There are a number of small ethnic groups to the south of Tivland in the foothills of the Cameroon mountains. The Utange, Ugbe, Iyom and Mbrugham peoples are some of those being reached by Missionary George Spee of World Missions and by Nigerian missionaries employed by the mission board of the NKST (Tiv) Church.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Friends of mine were on a vacation a year ago and during that time their car was struck by a drunken driver. The husband and two of the children were killed. The other child has serious brain damage and the mother has been in a cast a long time. She's beginning to ask "why?" She says she has been reading in the Bible and it says, "God is love, God so loved the world ... it talks about the love of God," but who can really believe this? One of the great obstacles for our faith in the love of God is human suffering, human suffering that we often cannot fully grasp or understand.

Last spring we stopped at Arlington Cemetery. You see the little crosses standing row on row, thousands of them. Each one of these represent the death of a son, a husband, a father, or some member of a family. You wonder why all of this useless slaughter of human life. When you think in terms of all of the tragedies that take place in the world, you ask, "How can a God of love permit that to happen?" Or when you talk to a mother who has gone through all this suffering and agony and loss, you ask, "Why does a loving God permit this?"

The higher our conception of God, the deeper the perplexities which face us when we think of God. In primitive religions it wasn't too hard to deal with this because evil came from evil spirits, and good came from good spirits. All the evil that came in their lives was due to some demon or some bad spirit. When you believe in a God who is absolute in his power, who governs the world and then at the same time is also absolute in his love, you can't quite explain it in that simple way.

There are insights that our Christian faith gives

Human suffering and God's love

and we wonder so much what is going to happen. There is a lack of trust and faith in that implicit child-like faith that simply says, "let God rule and let him do it well." At the same time we reap the results of all of this by so much tension and anxiety that builds up within the human heart.

There are many people who have a view of God that somebody described as that of a bellboy in a hotel. You don't think of him, he is rather inconspicuous. But when you need him, you want him to come immediately, the quicker the better. This is the way many people look at God. They push a button when things get bad and when things are difficult and we expect God to jump in and help right away. There is this factor of people putting God to a test. I will not believe that He is truly that kind of loving God unless He gives me what I want or what I ask for. If God is loving why does He allow all this human suffering? I think the answer to that question is not as difficult as it would seem.

If God had made the world so that everything was predetermined, so that there was no such thing as human responsibility and freedom on the part of man, we would not really be human beings. To be human beings God created us as those who have choices to make. We are people who have freedom to choose. The result is you have a world in which you can make choices. There is room in this kind of world that God has made for people to choose the evil course. For example, there is room for somebody who is a Jezebel, a Hitler, a Mussolini or a Stalin or an Idi Amin. There is room for this because God has given man the power also to make choices for evil.

In the same world there is also room for people like Moses and Florence Nightingale, Albert Schweitzer and above all, there is room for a person like Jesus of Nazareth. So when you look at the sufferings of life it means that God has placed us in the world where people make choices either for good or for evil. It is love that allows us to make these kind of choices.

I wouldn't like to live in a world where these choices were not present. As a result of this, people are going to make wrong choices, evil choices and they bear the responsibility for their own actions, but thank God there is also room for the choice to serve Him, to reflect His love in our lives, to be active in a life of witness and a life of service. If God had said, "I will not allow any evil or suffering to fall upon mankind, I will give him nothing but good health and comfort and pleasure."

This might sound good, but it wouldn't be good, because it is through the very pathway of suffering, through the crucibles that we are led that the dross is removed and the gold is refined. It is when the strings of the heart are drawn most tightly that they bring their sweetest music.

A tree has to be pruned in order to bring forth best fruits; and so it is with our lives, God tests us to make us the kind of person we ought to be. I like to think of it this way, and then there is no question about His love because His ultimate goal and purpose is always the victory of His people, a victory of glory. I trust that these words may be of some help to some of you who struggle with this sort of thing.

THOUGHT FOR THE WEEK

You can allow your emotions to control you, but you can also control your feelings and emotions. You can help to make the color of your thoughts to be bright, cheerful, beautiful, and loving if you only live close to Him who gives us life.

and I would like to talk about these. They seem to me like arrows of light that penetrate the darkness of our perplexity. One of them is the fact that much of the evil and suffering that falls on man is simply the result of our breaking of God's laws. You can't blame God for the drunken driver. You can't blame God for Hitler who ordered so many people slaughtered. If you get up in a high place and jump off, you are going to get hurt. You can't blame God for that! You can't very well say, "That's because God controlled it and for that reason it happened." There are also moral laws that God has written into the universe. When we break these laws we have to remember that God is not mocked, for whatever a man sows that is what he is going to reap. We do reap the results of much of the sinfulness that is present in today's world. We all live under too much tension. We all have too many fears, we live so much with worries

Dutch Immigrant Society still works to help immigrants

by Gerrit den Hollander

Mr. den Hollander is editor of D.I.S. magazine.

The initials, D.I.S., do not need an explanation in the United States. People of Dutch descent across the border will tell you that these initials stand for Dutch Immigrant Society.

We realize, however, that this explanation does not bring the readers of "Calvinist Contact" one step closer to understanding our organization. Questions such as, "What's it all about?", "What does this society stand for?", "How does it exist?", are understandable and legitimate. In this article we'll try to give you some information pertaining to these questions.

"What's it all about?" It started in 1950. A few immigrants from The Netherlands settling in Grand Rapids, Michigan, became concerned. They had enough reason for it. Many of the new arrivals felt lost. Little knowledge of the language, problems in finding suitable living quarters, and transportation difficulties, combined with many other discomforts, did not help the situation.

A few of the more fortunate immigrants came together. What could they do to help their fellow immigrants? And so, in 1950, a "Dutch Immigrant Committee" was formed. About one hundred families in and around Grand Rapids joined the organization. The purpose and aim was to assist new arrivals by giving advice, by building up their morale through material and spiritual means, and by helping them to find ways for adjusting to the way of life in this their new homeland.

It proved to be the right step at the right time. What started as a local organization in the Fifty's spread out not only all over Michigan but beyond its borders as well.

In Illinois, Wisconsin, Minnesota, and Iowa, chapters were formed. In 1959 the original name "Dutch Immigrant Committee" was changed to "Dutch Immigrant Society."

Articles of Incorporation were made up by the incorporators for the forming of a non-profit corporation with the following purposes:

- a. To serve and advance the spiritual and religious interests of immigrants from The Netherlands.
- b. To maintain and promote

spiritual, cultural, and social ties with The Netherlands, particularly with the families and friends of immigrants.

c. To give aid and assistance wherever possible to immigrants from The Netherlands in order that they may more quickly adjust themselves to the American way of life.

d. To do all things lawful and proper for the carrying out of the above stated purposes. The above mentioned purposes hopefully answered the second question, "What does this society stand for?"

The third question, "How does this society exist?" can be answered quite simply. A \$4 annual fee is required from every family joining the D.I.S. (Only one member of the direct family needs to be an official member. Other family members will automatically profit from the benefits of the society.) There are indeed many benefits. To keep you informed about the activities of the society you'll receive a quarterly magazine which is bilingual. To fill the gap between appearances of the D.I.S. magazine, several newsletters are sent out with the latest information. Many articles in our magazine are printed in both Dutch and English.

The reason for use of the two languages has been so beautifully stated by the former editor of "Calvinist Contact", Mr. D. Farenhorst in our booklet "Introducing You to the D.I.S.": "Wat wij als kind hebben geleerd gaat er niet zo gauw meer uit. Dit merken vooral mensen die ouder worden. Mensen op leeftijd herinneren zich de dingen uit hun jeugd scherper dan de gebeurtenissen van de laatste tien jaar. Een van de gevallen daarvan is, dat de taal die men jong geleerd heeft, niet gemakkelijk vergeten wordt."

The D.I.S. organizes special meetings in places where a number of members are concentrated. For example, traveologues are shown on a

regular basis in Iowa, Minnesota, Wisconsin, in the Chicago area, Detroit, and other areas in Michigan. Last but not least, the D.I.S. offers charter flights for their members from either Detroit or Chicago to Amsterdam.

Why are we introducing the Dutch Immigrant Society to our fellow immigrants in Ontario? We're convinced that the D.I.S. can be of special benefit to many Canadians of Dutch descent.

We like to conclude by again quoting Mr. Farenhorst. "Indien ... (the D.I.S.) ... haar werk wel verstaat, zal zij als geen ander orgaan de immigranten helpen te integreren en daarmee tevens ons nieuwe vaderland een grote dienst bewijzen."



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THE FLIGHT I HAVE CHOSEN IS:

The problem with government funding of Christian education

by Adrian Peetoom

During August, 1978, Christian schools in British Columbia received the first of three cheques from their provincial government under the terms of the brand new Independent Schools' Support Act and the provincial budget. Support was set at 30 per cent of the per pupil cost of public schools in the same school district, resulting in per pupils grants of \$450 to \$525. There was general rejoicing and a sense of satisfaction that a measure of justice had come to independent schools in this province.

Almost immediately questions were voiced aloud about this level of funding, mostly in a reflective way. Next March or April another budget will be announced. What will the government do? Will it announce the same level of support? Will it go to 50 or 75 per cent? On the other hand, should Christian schools strive for more money, even 100 per cent? Should presentations be made to the government for additional funding? How much should we go for?

The Christian Education Advisory Committee (C.E.A.C.) of the Society for Christian Schools in British Columbia (District 12 of the Christian Schools International), spent time and energy considering this question so that the board might be served with sound advice. Specific recommendations were made, but they were made with some hesitation, for during the discussions some other persistent factors raised their head. It is these factors I should like to share with the larger Christian school community, for reflection and discussion.

Leaven in society

However necessary it is to reflect on specific money levels, given the requirements of the B.C. Independent Schools Support Act, current rates of inflation, and budgeting requirements of the government, the Christian school community has a greater responsibility than simply providing education to its own students. We are to be a leaven in society.

I see two specific school implications of this biblical command. First, our graduates are to go out into the world and show with their words, their deeds (lifestyle) and their energy that they have received an education more in harmony with the revealed truths of God. This aspect requires the commitment and courage of teachers and principals as they struggle with the need to develop a

distinct, Christian curriculum; a distinct, Christian methodology; and distinct, Christian learning materials.

Secondly, ways of organizing school societies and schools, external and internal communications, relationships to homes, governments, churches, the business community and even their methods of financing ought to reflect biblical truths as well. More than that, as citizens of this nation we ought to be telling others what we believe to be right in these matters.

It was with all this in mind, that the Report on Government-School Relationships (March, 1976) stated "Should Christian schools accept 100 percent funding from the government, if offered?"

And the committee which drafted that report, answered, as did the rest of the Christian school community in B.C.: "While government should, according to the norms stated, provide citizens with financial means to carry out their responsibilities on an equal basis, it is wrong to provide all financial means. We should urge the government to review its methods of financing all of education, and through changes in legislation make all parents aware of their responsibilities in education again. This will not be easy. Perhaps our call on government to change its thinking will be fruitless. Moreover, we must immediately be conscious that such methods as real estate taxation as means of raising school funds have not proven to be just, and therefore new ways have to be found. Furthermore, lower income segments of society must be protected from undue hardship. Nevertheless, we should choose to live according to the norms, even if no one else does. We feel that parental financial contributions to education are essential elements in the overall parental task in education."

In harmony with this, the C.E.A.C. has advised the B.C. Christian School Community not to ask for 100% funding, but for a percentage significantly below that.

I should like to ask a number of questions, and provide answers, leading up to the problem.

Who pays for the expenses of a particular public school? The school board of the specific school district in which the particular public school is located.

Where do the funds originate? The major portion is provided by the Department of Education, part of the provincial government, mostly through per student grants. A minor, though still substantial

portion is derived from a specific education mill rate set by each municipality on request of the school board. Homes and businesses are assessed this mill rate. People who rent homes and apartments have this school tax hidden in their rent.

Where do provincial governments get the funds to provide per student grants through the Department of Education? Provincial governments have a variety of sources of revenue; provincial income taxes from persons and businesses, levies on natural resources, sales taxes of various kinds, etc.

Has public education always been financed this way? No, it has not. Canada did not have income taxes prior to 1917. Traditionally (since about 1870 in most Canadian provinces) free and compulsory education has been financed through taxes on real property.

Why was property chosen at that time? First, values of property have naturally been taken to be indications of the wealth of owners. Secondly, one major reason for the establishment of public schools was the conviction that children of the poor (often also recent immigrants) were unmannered, rowdy and prone to criminality. The choice was jails or schools, and perhaps schools were cheaper. Criminality would have been directed against property most of all, and therefore property owners were thought to derive benefits from school systems. They, therefore, were the first in line to pay for their own protection.

It is for this reason that we find two seemingly contradictory terms in one phrase to describe the public school system: Free and compulsory. A free school (that is, a school that did not charge a fee) would achieve its purpose only if the children of the poor could be compelled to go.

Do governments ever provide anything free? Is today's public school free? Of course not. Governments collect taxes from citizens, although they often try to hide that fact. All the monies governments have at their disposal ultimately comes from the pockets of ordinary citizens, even corporation taxes.

The problem

So what is the problem? It seems clear that the current tax system reflects the mistaken view that governments have the primary responsibility for education. Would it be possible to construct a tax system that would reflect the view that parents have been given that primary responsi-

bility? The answer to that question must be: Yes, if indeed we are right to assert that God has ordained that parents are primarily responsible.

Is this a mammoth task? Yes it is, for we shall probably have to examine more than just tax and financing systems. Views of government, political philosophies and selfish interests of powerful individuals will probably have to be studied.

How could we get the information to make such proposals? Frankly, I do not know, exactly. I would guess that we shall need some well qualified and committed researchers, certainly some lawyers and accountants, lawyers to study tax law, and accountants to teach us how to read school budgets properly, at all levels.

What kinds of questions should we be asking? Common sense would urge us to recognize that basic financing of education is going to be in the hands of provincial governments for a long time. However, it would be interesting to find out answers to these questions: What would

be the impact of a combined tax-free system on school budgets, personal spending levels, and provincial and municipal taxation levels?

What would be the effect of such a scheme on the aged? How could the poor be protected from injustice?

Do you think that education generally, in public and independent schools, would be served better if parents also had to pay a school fee? Yes, I do, for at least this reason, that parents, all parents, pay from their own income an amount directly to the education of their children, thereby stressing the direct link between the school and parents.

I realize that Ontario Christian school supporters might feel more urgency for their campaign to get even the beginning of funding. Nevertheless, even for them this foundational problem is real. Perhaps the C.J.L. Foundation could become involved in this study. I should be interested to hear from any qualified lawyers and accountants on this matter. For the moment we in British Columbia are quite stuck in our ignorance.

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Welke wereld geeft de toon aan? (2)

Het is toch nog wel belangrijk even terug te komen op dat woordje "wereld". Misschien kwam het in het vorig artikel niet genoeg uit de verf. Om kort te gaan Johannes gebruikte het woord kosmos, en Paulus het woord aloon, in de teksten die werden aangehaald. Ze werden echter allebei vertaald door "wereld". Er zijn vertalers die dat betreuren, want er is tussen kosmos en aloon een groot verschil. Kosmos is de wereld zoals die door God geschapen werd. Het wereldgeheel, het totaal van al het geschapene. Het is eigenlijk hetzelfde als in het Oude Testament 'hemel en aarde', en is dus een ruimtelijk begrip. Er wordt nooit in het Nieuwe Testament gezegd: de komende kosmos. Het rijk Gods wordt er niet door uitgedrukt al heeft het er natuurlijk wel mee te maken. Het Nieuwe Testament ziet echter de kosmos wel in de greep van satan en als een voorbijgaande groothed. Het wordt vaak gezien als de van God vervreemde wereld, en is dan zelfs ook identiek met de mensheid.

Deze kosmos heeft echter in de Heer Jezus Christus een Verlosser, een Redder. Zij haat Hem omdat Hij van boven komt, maar Hij redt de kosmos toch, en de kosmos wordt het gebied waar Hij Zijn rijk vestigt. En als dat voltooid is keert de vrede terug op aarde, en Jezus Christus die Heer der Heren en Koning der Koningen is wordt voor 100% Koning van die nieuwe wereld, die herboren kosmos.

Paulus zegt echter: wordt niet gelijkvormig aan deze tegenwoordige wereld, en dan gebruikt hij het woord aloon. Het Nieuwe Testament spreekt van deze aloon en die aloon, de tegenwoordige en de toekomende. De tegenwoordige aalon is de bedorven wereld, de bedeling waarin de zonde gevonden wordt, al moet ook worden gezegd dat in deze tijd, in deze eeuw, in deze bedeling Gods genade geopenbaard wordt. De toekomstige aalon is de nieuwe wereld, die openbaar wordt als Jezus wederkomt. Dan zal God zijn tent bij de mensen oplaan. Hij zal in hun midden wonen. En alle leed zal dan voor eeuwig afwezig zijn (Openb. 21:3-5).

Eigenlijk werd die nieuwe wereld, die nieuwe eeuw, die nieuwe bedeling al werkelijkheid door de opstanding van Jezus Christus. Vandaar uit wordt het leven van de christenen reeds door die nieuwe wereld beheerst. En op de vraag: welke wereld geeft in uw leven de toon aan, moet het antwoord positief luiden: de nieuwe wereld, de toekomende! Als christen weet je dat, je voelt het ook, omdat de Heilige Geest in Gods kinderen woont. Door Hem worden we gewaar wat Paulus uitspreekt in die mooie zegengroet aan het begin van de brief aan de Galaten, dat de Heer Jezus Christus zichzelf gegeven heeft voor onze zonden opdat Hij ons trekken (reden) zou uit deze tegenwoordige boze wereld (alon) naar de wil van onze God en Vader, Hem zij de heerlijkheid in alle eeuwigheid! En toch moeten we zeggen dat we nog niet verlost zijn, niet helemaal verlost, de heerlijkheid van de nieuwe wereld moet nog aan ons geopenbaard worden. Maar het komt, als Jezus verschijnt op de wolken.

We gaan die wereld al binnen als we wedergeboren worden. Het vierde evangelie zegt het zo duidelijk: wie in de Zoon gelooft heeft het eeuwige leven! Niet: die krijgt het eeuwige leven, maar: die heeft het al. In principe is het koninkrijk al hier, de toekomende eeuw is aangebroken, de gelovigen kunnen al binnengaan, en het eeuwige leven bezitten als iets van het heden.

Kosmos wordt dus gebruikt voor het geschapene, voor de mensheid, maar aalon moet gebruikt worden voor de wereld onder het oogpunt van de tijd. De tegenwoordige en de toekomende wereld zijn uitdrukkingen die iets met de tijd te maken hebben. Veel vertalers willen nu liever in verband met de tijd, in plaats van "wereld", lezen "eeuw", "bedeling". Voor ons allen blijft echter de vraag van kracht: welke aalon, welke eeuw, welke bedeling geeft in uw leven de toon aan? de zondige bedeling waarin wij nu leven, "de bedorven wereld", de eeuw van de antithese, waarin Christus en Satan nog tegenover elkaar staan, of de toekomende, die we nu al wat bezitten, en straks tenvolle zullen beleven? Een "wereld" waarin gerechtigheid woont.

Deze toekomende wereld moet ook in uw leven staan tegenover de wereld waarin u nu leeft, en mee te maken hebt. De toekomende tegenover de tegenwoordige. En Paulus bedoelt te zeggen dat ons leven hier op aarde geleid moet worden door en georiënteerd moet zijn aan die nieuwe, volkomen wereld, die straks tenvolle zal doordreken als Christus komt. Het moet echt niet moeilijk voor u zijn om te zeggen: die toekomende eeuw geeft ook in mijn leven nu al de toon aan! De Heer Jezus wil het immers zo!

J. VanHarmelen

UW CANADESE REGERING:

Het 'House of Commons'

door Paul W. Fox, Professor of Political Science aan de Universiteit van Toronto voor Canadian Scene.

Er wordt wel beweerd dat onze eerste minister en zijn kabinet tegenwoordig zo veel macht hebben dat de leden van het parlement en de provinciale legislatuur eigenlijk niets meer te betekenen hebben.

Dat is overdreven. Het is een feit dat er in het Lagerhuis en in het provinciale parlement door de leden vaak gestemd wordt zoals de partij het aangeeft; dat de ministers vaak ook leidende partijfiguren zijn en dus druk uit kunnen oefenen op de partyleden in het parlement. Dat klinkt allemaal wel eenvoudig, maar zo is het toch niet helemaal in ons democratische bestel. Het is waar dat een Kabinet alles kan doen wat het wil als het alle bevoegdheden die het heeft zou gebruiken, maar een wijs en verstandig Kabinet gebruikt de partyleden in de regering niet als marionetten, maar luistert naar wat er gezegd wordt. Op die manier krijgt het Kabinet de medewerking van iedereen en werkt dan veel gemakkelijker.

En daar gaat het om in een democratisch bestel: dat we respect hebben voor elkaar als menselijke wezens, maar tevens dat de aan de regering

zijnde partij leiding geeft en er aan mee helpt mensen samen te doen werken om zo — zonder dwang — de gezamenlijke doeleinden te bereiken.

Er zijn dus wel subtiliteiten in de verhouding tussen Kabinet en de andere leden van het Parlement. We kunnen niet spreken van een meester en knecht situatie, want de individuele parlementsleden hebben heel wat invloed in het Kabinet. We spreken dan vaak over "restraint" (beugeling) en niet over zeggenschap, hoewel het er in feite toch wel op neerkomt dat het lot van het Kabinet in de handen van het Parlement ligt. Immers, als de meerderheid in het Parlement zich tegen de Regering keert dan is het met die Regering en dus het Kabinet gedaan.

Provinciale Legislatuur werkt net eerder

Aangezien die delicate en ingewikkelde verhouding tussen kabinet en parlementsleden so fundamenteel is in ons democratisch regeringsstelsel, is het misschien goed te zien op welke manieren de leden van het parlement het Kabinet kunnen beïnvloeden, critiseren en in sommige gevallen te dwingen bepaalde dingen te doen. Daarna zullen we in dit artikel geen verschil meer maken tussen de federale regering en de provinciale regeringen, want in wezen wordt op beide regeringsniveaus op dezelfde wijze

gewerkt.

Er zijn verschillende manieren waarop de parlementsleden hun gezichtspunten kenbaar kunnen maken. Gedurende een normale parlementsvergadering worden er twee algemene discussies vergaderingen belegd waarbij aan alle parlementsleden de gelegenheid wordt geschonken te zeggen wat zij te zeggen hebben. Een van die gelegenheden is het Debate on the Speech from the Throne, en de tweede vindt plaats na de aanbieding van het budget. Dat zijn uitstekende veiligheidsslepen. Op die manier heeft ieder parlementslid de gelegenheid om plaatselijke aangelegenheden onder de aandacht te brengen van de natie en van pers en omroep. Hij kan proberen de publieke opinie te beïnvloeden en natuurlijk maakt hij daarbij tevens gebruik om critiek te leveren op het beleid van de regering: critiek vloeit nu eenmaal gemakkelijker dan waardering.

Er zijn echter nog meer manieren waarop de MP's hun hart kunnen luchten. Een van de bestaande tradities is dat de parlementsleden de gelegenheid wordt geschonken hun mening te kennen te geven voordat een minister goedkeuring kan verkrijgen van door hem voorgestelde overheidsprojecten waarmee fondsen gemoed zijn.

Vervolg op pag. 10

PERSOVERZICHT

door Carl D. Tuyl

*Met de verkiezingen in 't zicht beginnen de vonken in het parlement er af te vliegen. De oppositie blijft maar hameren op het aambeeld van de economie, en de regerings-sprekers blijven maar zeggen dat Clark niet eens zijn eigen bagage in 't oog kan houden. Dat antwoord slaat natuurlijk als een tang op een varken, maar 't gaat in Ottawa vandaag de dag om punten in de populariteitswedstrijd, en dan wordt er niet zo nauw op de logica gelet.

*Trudeau hief een waarschuwend vinger naar de arbeidsmarkt: houdt u kalm met prijzen en lonen, anders komt de prijs en looncontrole terug.

*Het rapport over Canadese eenheid werd druk besproken, en over 't algemeen gewaardeerd.

*In Amerika reisde de Chinese vice-premier Teng Hsiao-ping rond als een kind in een speelgoedwinkel in het Sinterklaasseizoen. Hij heeft een lange verlanglijst. Er valt geld te verdienen dus iedereen is er als de kippen bij.

*De voormalige vice-president van Amerika, Nelson Rockefeller, overleed plotseling ten gevolge van een hartaanval.

*Paus Johannes Paulus II heeft zijn pelgrimstocht van het geloof voltooid. Alhoewel hij zich heeft uitgesproken tegen de polarisatie binnen de Latijns-amerikaanse

geestelijkheid zal zijn vermaning dat priesters zich buiten de politiek moeten houden wel niet overal in goede aarde zijn gevallen. De Paus heeft overigens zelf nogal een lans gebroken voor het recht van de verdrukten klassen in Zuid-Amerika.

*In Iran spant het meer dan ooit tevoren. De Mohammedaanse leider Khomeini is in triomf uit Frankrijk terug gekeerd. Een onoverzienlijke mensenmassa verwelkomde hem. Hij eiste het aftreden van de tegenwoordige regering, hetgeen premier Bakhtiar heeft afgewezen. Men vreest voor burgeroorlog.

*De blanke bevolking in Rhodesië heeft zich uitgesproken voor demokratiese verkiezingen. Die verkiezingen zullen in April gehouden worden en allicht een regering van inheemse meerderheid ten gevolge hebben.

*In Italië is de coalitie tussen de Communisten en de Christen-Democraten ten einde. De President Sandro Pertini zoekt nu naar een nieuwe kabinetsformateur.

*In Nederland wil de regering van de cent af. Het kost 2.8 ct. om dat geldstuk te procedureren, en eerlijk gezegd niemand geeft er een cent om.

*De temperatuur in Nederland: rond nul tot plus twee. In Fort Lauderdale vanochtend: 55 F.

Russen ongerust over zeelieden-evangelisatie

door Rev. Leonard T. Schalkwijk

In de havens van de vrije wereld wordt het evangelie verspreid onder zeelieden van vele nationaliteiten. Ook op Russische boten wordt de bijbel binnengesmokkeld.

Dit nu heeft ongerustheid gewekt onder de "bevoegde autoriteiten". Kennelijk is men bang dat de goede boodschap van de liefde Gods het wel eens zou kunnen winnen van de slechte boodschap van de haat van het communisme. Het zou wel eens kunnen zijn dat de vrijheid in Jezus Christus meer aantrekkingskracht heeft op de zeeman dan de slavernij van een god-loos systeem.

De Sovjet "verontrusting" blijkt uit een artikel dat verscheen in "Oceaan Transport", een blad dat in Moskou gepubliceerd wordt voor de Russische zeeman. Het verscheen in de uitgave van 1 april 1978 en heet: "Aan vreemde kusten", met als ondertitel "Piraten op het land".

Het artikel begint met er op te wijzen dat in de strijd van

het communisme met het kapitalisme (de "bourgeoisie"), Sovjet zeelieden het hard te verduren hebben want de kapitalisten, zo wordt gezegd, proberen te infiltreren door boeken, tijdschriften, radio en televisie. Bovendien komt daarbij de persoonlijke ontmoeting met vertegenwoordigers van deze "ons vijandige wereld". Het artikel zegt: "Zij, die op onze schepen toegelaten worden proberen soms twijfel te wekken over onze constitutie, die toch door de hoogste sovjet vertegenwoordiging met algemene stemmen is aangenomen."

"Vaak maakt het kapitalisme hierbij gebruik van godsdienst-propaganda. In vele havens zijn zendelingen zeer actief om desnoods met geweld onze zeelieden met godsdienst ideeën te ondermijnen. Soms lukt het hen om literatuur in grote hoeveelheden op onze schepen binnen te smokkelen.

Dit kan leiden tot twijfel aan ons Sovjet regime. Wij moeten onze zeemannen ernstig waarschuwen want deze zendelingen zijn geheime agenten van imperialistische staten."

Deze kapitalisten kennen geen maat en gebruiken elk middel om twijfel te zaaien in onze partij en Sovjet regering. Hoewel vele zeelieden deze bourgeois propaganda en Maoïsme onderkennen en rapporteren, moet toegegeven worden dat lang niet alles toegaat naar de hoge maatstaven van discipline, die door het 25e congres van onze partij gesteld zijn. Kameraad L.I. Brezhnev heeft uitgesproken dat een ieder zijn gehele gemoed moet inzetten voor het bouwen aan een communistische staat en zij, die overtreden, moeten gestraft en verwijderd worden."

Dit artikel laat wel zien dat God aan het werk is in de harten van Russische zeelieden. Maar het wekt ons ook op om te bidden voor de veiligheid van de "haven-zendelingen" en voor de Sovjet zeeman, die ze proberen te bereiken via de weg van bijbel en gebed.

De Heer is zo getrouw als sterk,

Hij zal zijn werk aan hen volenden.

Verlaat niet wat uw hand begon, O Levensbron, wil bijstand zenden.

Een schilderij is een preek waard

In Rondom, het informatieblad van de Hervormde Gemeente van De Lier stond het volgende verhaal, getiteld: Een preek van een kunstschilder.

"De president-kerkvoogd stond wat beteuterd te kijken nadat hij tijdens een plechtige bijeenkomst een schilderij onthuld had. En al die mensen om hem heen die hem aankijken met een gezicht van 'Wat zullen we nou krijgen...?'. Wat was er gebeurd.

Binnen de kerkraad waren er stemmen opgegaan om de gemeente duidelijk te maken dat het zo niet langer kon gaan. Het leek er de laatste tijd erg veel op dat er letterlijk niemand meer in beweging te krijgen was. Totdat één van de ouderlingen voor zich ultimamenteerde: 't lijkt wel een dode gemeente'.

Naast hem zat iemand die toen hardop suggereerde: 'Daar zou ik best wel eens een foto van willen zien'.

Anderen gingen zich er ook mee bemoeien totdat iemand opmerkte: 'Kunnen we niet iemand vinden die van ons de opdracht krijgt een "dode gemeente" te schilderen?'.

Een van de kerkvoogden kende wel een schilder die een dergelijke opdracht zou kunnen begrijpen. 'Ja, en dan hangen we het schilderij in het voorportaal van de kerk.'

De schilder bleek de op-

dracht inderdaad te begrijpen en toog aan het werk.

Na verloop van tijd was het schilderij klaar en werd er een datum afgesproken waarop de schilder zijn werkstukken zou komen afleveren. De kerkeradsleden wachten in spanning af. In het voorportaal hing, nu nog achter een stuk doek, het schilderij waar zij eigenlijk een klein wonderje van verwachtten: 'En wat zullen de gemeenteleden opkijken...' zag je hen denken.

De voorzitter van de kerkvoogdij viel de eer te beurt om op een gegeven moment het doek weg te trekken. Toen gebeurde het. Alles ging zoals verwacht was maar... hij verschot van kleur. Want wat bleek toen pas: de schilder had het blijkbaar helemaal niet begrepen.

Kijk maar: Een stampvolle kerk, een prachtige preekstoel met een predikant die zwaailend met beide armen stond te preken, een mooi

orgel, iedereen een bijbel en een liedboek voor zich, etc. O wat erg!

Na van de eerste schrik bekomen te zijn besloot men de schilder maar meteen om een uitleg te vragen. Dit schilderij kon altijd nog wel ergens voor gebruikt worden.

Kalm en bedaard stapte de schilder naar voren. Van achter zijn ruige baard vroeg hij: 'Is er iets heren?'.

'Ja, natuurlijk is er iets, we hebben u gevraagd een dode gemeente te schilderen en nu komt u met dit schilderij aan. We hebben nog nooit zo'n springlevende gemeente gezien'.

Maar even kalm als voorheen zei de schilder: 'Geachte aanwezigen. Mag ik u vragen straks even de moeite te nemen om wat dichterbij te komen. U zult dan ontdekken dat ik naast de uitgang een zendingsbusje geschilderd heb. En als u heel goed kijkt ziet u een spinrag in het gleufje!'

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

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Het 'House of Commons'

"Moties van wantrouwen" kunnen nog steeds gemaakt worden op verschillende tijdstippen gedurende de debatten en een regering staat of valt in die gevallen. Als de meerderheid in het parlement zo'n motie steunt, dan is het gedaan met de regering. Er zijn ook manieren waarop een parlementslid het Kabinet dwars kan zitten. Een MP kan een motie maken om verdere besprekking uit te stellen, teneinde een zaak van dringend algemeen belang te kunnen bespreken.

Het meest effectieve wapen dat het parlementslid heeft is waarschijnlijk zijn recht om de Minister vragen te stellen gedurende het zg. "Question Hour", dat iedere dag gehouden wordt aan het begin van iedere dagelijkse zitting van het parlement. De vragen kunnen schriftelijk gesteld worden of mondelijk tijdens de zitting. Het is uiteraard een uitstekende manier om de ministers te dwingen er voor te zorgen dat zij weten wat zij doen en waar zij over praten, hoewel ook hier aan de andere

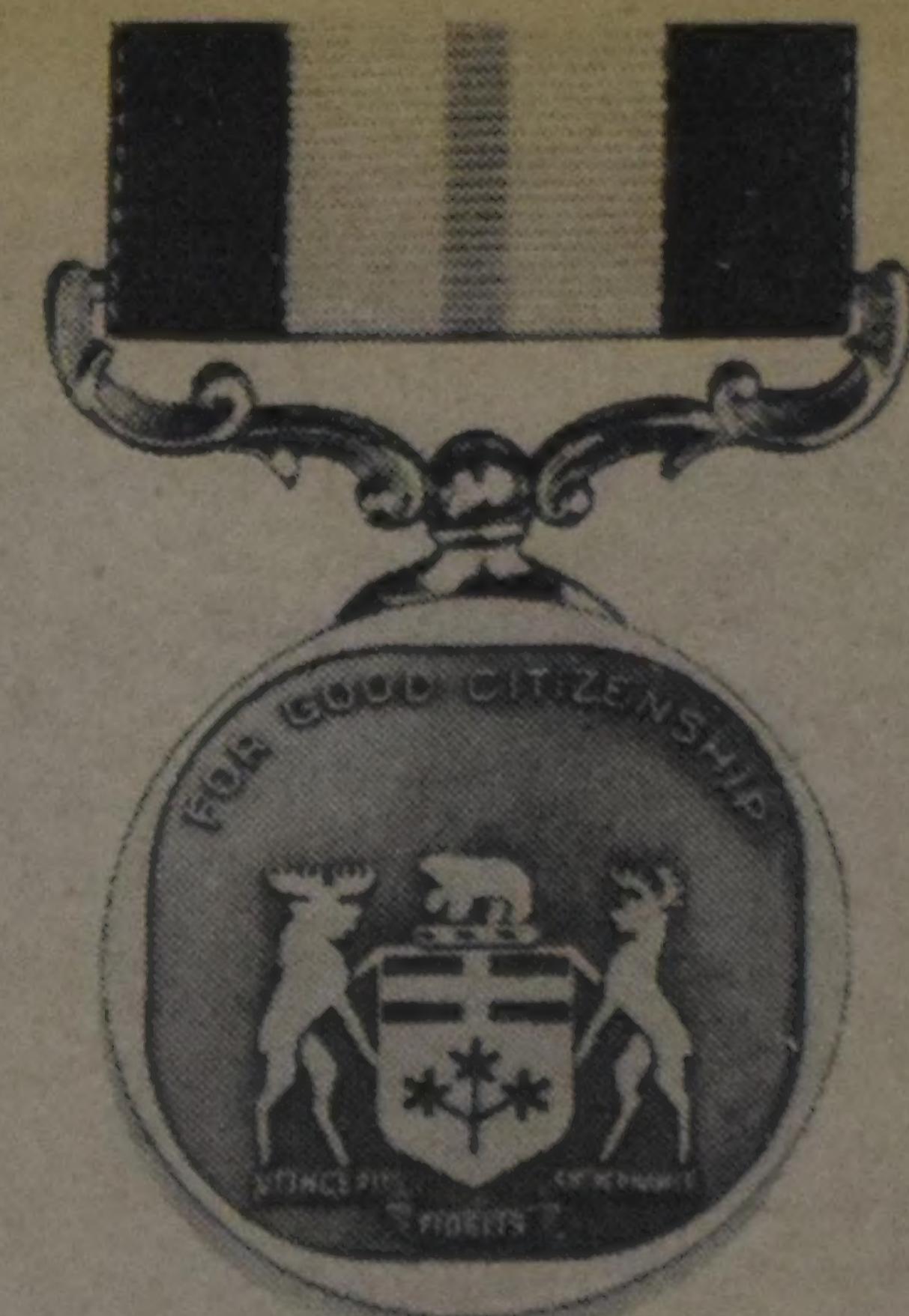
kant het gevaar bestaat dat de parlementsleden dit privilege misbruiken.

Ook de partijvergaderingen worden vaak gebruikt om de ministers op het juiste pad te houden. Iedere partij heeft van die "caucus" vergaderingen, meestal wekelijks 's woerdsdagmorgens. Dit zijn besloten vergaderingen. Iedere partij laat alleen leden toe. In theorie hebben alle gewone partijleden hier de gelegenheid de parlementaire leiders te ontmoeten om hun beleid te bespreken en helpen formuleren en het is wel gebleken dat de ministers het in die vergaderingen vaak ver van gemakkelijk hebben. Hier worden de stemmen van de partij gehoord.

Wat wetgeving betreft heeft het individuele parlementslid weinig in de melk te brokkelen en meestal stemt hij met zijn partij mee.

De rol van de M.P.

Ja, het parlementslid speelt ook een rol in de wetgeving. Daar ziet het publiek echter niets van. Iemand die een



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Door iemand voor te dragen toont men waardering voor goed burgerschap. Alle formulieren moeten binnen zijn per 17 april 1979.

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bezoek brengt aan het Lagerhuis is teleurgesteld als hij ziet hoe weinig parlementsleden aanwezig zijn en dat wordt nog erger als hij ziet dat de meesten van hen die aanwezig zijn de krant zitten te lezen of in geanimeerd gesprek zijn met iemand anders.

En als zij aan het debat deelnemen dan lijkt het allemaal nogal onbelangrijk. En dat is geen wonder. Immers, het meeste werk van legislatur en regering wordt achter de schermen gedaan. Het debat in het Lagerhuis is slechts een van de taken van de parlementsleden. In de meeste gevallen doet hij zijn meest effectieve werk in partijvergaderingen, in comite's of in zijn kantoor. Een hardwerkende M.P. is vaak lid van zes tot acht parlementaire comite's, die het voorbereidende werk doen dat aan de wetgeving verbonden is. Bovendien is hij vaak lid van partij comite's, die niets te maken hebben met de parlementaire comite's waarvan wij reeds lid is. Verder moet hij enorm veel lezen en bestuderen om op de hoogte te blijven van de zaken waarover hij zijn stem moet uitbrengen. Hij ontmoet kiezers in zijn kantoor, ontvangt en beantwoordt brieven, en probeert oplossingen te vinden voor de problemen waarmee zijn kiezers hem benaderen.

Wat verwachten wij eigenlijk van een M.P.? Als hij zijn taak ernstig opvat dan zal hij al spoedig merken dat van hem verwacht wordt dat hij nieuwe wetten voorstelt (in het Lagerhuis), nieuwe richtlijnen introduceert (in de partijvergaderingen; lid is van comite's (en dat op zichzelf is genoeg om een man de hele dag bezig te houden), een soort maatschappelijk werker om te helpen zijn kiezers de weg te doen vinden door het doolhof van de moderne verzorgingsstaat — pensioenen, belastingen, werkloosheidsverzekering, landbouw- en bedrijfsproblemen, rechtsgeduldige zaken, e.d.), hij ontvangt bezoekers, schoolkinderen, spreekt voor service clubs, en tenslotte wordt van hem ook nog verwacht dat hij een politicus is (d.w.z. dat hij de mensen thuis in zijn eigen district regelmatig bezoekt, hen op de hoogte houdt en goed verzorgt want hij heeft hen straks tenslotte ook nog weer een keer nodig als hij herkozen wil worden).

Wat betekent dit allemaal? Dat het niet allemaal rozegeur en maneschijn is, dat de parlementsleden een hoop werk te verzetten hebben en een hoop invloed kunnen uitoefenen als zij dat willen. En aangezien zij door de kiezers gekozen worden om hen te vertegenwoordigen, zijn zij een uiterste belangrijke schakel in de democratische structuur van onze regering.

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60 Days 40 Days

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60 Days 40 Days

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May 17-June 27
June 28-August 5
August 6-September 15
September 16-December 12
December 13-December 23
December 24-May 14

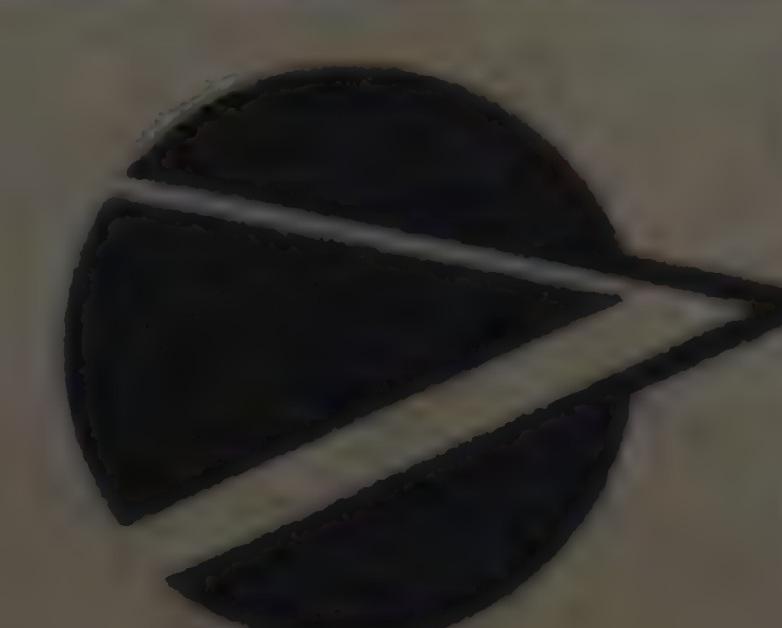
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October 15-December 25
December 26-January 6
January 7-May 14

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CALVINIST CONTACT

99 NIAGARA STREET
 ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

ANTONIDES: We like to thank our children, grandchildren, family and friends for making our 40th Wedding Anniversary an unforgettable day. But above all thanks be to God. Mr. & Mrs. H. Antonides, 404 Geneva St., St. Catharines, Ont.

VAN RYN: Gerard and Annie Van Ryn would like to thank everyone for the cards, best wishes, flowers and presents, and for making our 25th Wedding Anniversary an unforgettable one. May the Lord bless you all!

VEDDER: We sincerely thank all who showed their kindness at the passing away of our dear husband, father, and grandfather, Mr. Peter Vedder. Your many expressions of sympathy were deeply appreciated and through it, we felt lifted up and experienced God's comfort and love.

Mrs. P. Vedder and family, Wainfleet, Ont.

Births

EISSES: From the Lord this baby came to us to fill our lives with happiness. MATTHEW SCOTT arrived January 18, 1979. His proud parents are James & Ellen Eisses, a brother for Rebecca and Aaron. The 25th grandchild of Mrs. A. Eisses, 5th grandchild of Mr. & Mrs. H. Van Rooyen, 6th great-grandchild of Mr. & Mrs. W. Klaasen and 5th great-grandchild of Mr. & Mrs. D. Van Rooyen.

"For this child we prayed; and the Lord hath given us our petition which we asked of him." I Samuel 1:27

R.R. #1, Debert, N.S.

HAMMINGA: Ralph and Joanne give thanks to God for His precious gift, a beautiful, healthy daughter, CHERYL LYNNE, born January 22, 1979. A new sister for Valerie and Jeffrey. Proud grandparents are Mr. & Mrs. E. Hamminga, Aylmer, Ont. and Mr. & Mrs. G. Nydam, Chatham, Ont.

19 Sherbrooke Pl., Chatham, Ont.

N7M 5R5

HOGETERP: With thanks unto God our Father, the giver of life, we wish to announce the birth of our second child, a daughter, KATHERINE IRENE, born December 21, 1978. Proud parents: Pete & Gretha Hogeterp, a sister for Jennifer. 8th grandchild for Mr. & Mrs. Bert Ouwendyk, Simcoe, Ont. and 6th grandchild for Mr. & Mrs. Gerrit Hogeterp, Jarvis, Ont.

310 Riverside Drive, Welland, Ont.

L3G 3E5

VOS: We praise God for the safe arrival of our daughter and sister, JOYCE ANNETTE, born on January 1, 1979. Albert and Wilma Vos (nee Wiggers); John, Burke and Ruth, Box 222, Drayton, Ont.

Marriages

SMIT-NAVEN: Mr. and Mrs. J. Smit, Ottawa and Mr. and Mrs. A. Naven, Kingston are happy to announce the forthcoming marriage of their children, LETTY and DAVID on Saturday, February 17, 1979 at 4 p.m. in the Kingston C.R.C., Kingston, Ont. Rev. Salamone officiating. Future address: 179 Palmer Rd., Apt. 506, Belleville, Ont. H8P 4S8.

Anniversaries

Barendrecht Foxboro
 1954 February 17 1979
 With joy and thanksgiving to our Lord we wish to congratulate our parents.

ANDRIES JONGENOTTER
 CORRIE JONGENOTTER (nee Tol)
 on their 25th Wedding Anniversary.
 We pray for God's guidance and blessing for them in the years to come. Their children,

Peter
 Diny
 Harry
 Connie
 Tina
 Edna
 Andrew

Open house will be held on February 18, 1979 from 7:00-11:00 p.m. in our home at R.R. #1, Foxboro, Ontario K0K 2B0. Tel: (613) 962-5201

"All special gifts and powers from God will someday come to an end, but love goes on forever."
 Corinthians 13:4
 With joy we celebrated, with our parents,

STAN and BETTY PRANGER
 their 25th Wedding Anniversary, on February 5, 1979. We thank God for the love and guidance He has given them and pray that He will continue to bless them in their lives together. With much love and respect, their children,

Tina
 Alan
 Sharon
 Jackie

"There are three things that remain — faith, hope and love — and the greatest of these is love." I Corinthians 13:13

It is with great joy that we hope to celebrate with our parents.

DICK and ANN ZANDBERG
 (nee de Leeuw)

the occasion of their 25th Wedding Anniversary on February 12, 1979. May the Lord bless them in the years to come. Their thankful children,

Wally & Ruth Zandberg; Jeremy — Hagersville
 Peter
 Allen
 Debbie

Patricia — all at home
 696 Caithness E., Caledonia.

Obituaries

"Blessed assurance, Jesus is mine." With that assurance, our dear husband and father,

ALBERT GEERLINKS

was taken to his heavenly home on Monday, January 22, 1979. With this song we also have joy and gladness in the knowledge that he has been released from his many years of suffering to live in glory with our Lord and King. "The battle's o'er, The victory's won!" His loving wife, Liz and dear children, Harvey, Donna and Cheryl-Ann, 55 Elizabeth St., Beamsville, Ont.

The Dutch Ladies Society, "The Lord is our Banner" of the C.R.C. in Edmonton, expresses its sincere Christian sympathy to Mrs. Wilhelmina Nouta and her family in the passing away of her husband and their father,

HENRY NOUTA

It is our prayer that the Lord will sustain and comfort you, knowing that he is now home in the arms of Jesus.

Calvinist Contact
 Classified Section:
 The community bulletin board of family news.

Obituaries

Passed away suddenly into the presence of the Lord, our loving husband, father and grandfather,

JOHANN H. SILLJE

at the age of 68. He was predeceased by his first wife Lutskje Sillje Visser in 1959. Maple Ridge, B.C., January 13, 1979. Dear husband of Elvira Sillje. Dear father and grandfather of, Eddie & Thom De Jong, Lucy and Bob (lance), Lenny, Robbie Alice & Lane Stigter, John, Rhea, Barry, Wayne, John & Michele Sillje; Gillian Peter & Linda Sillje; Monica, Duane Jos & Marion Sillje.

On January 22, 1979, the Lord suddenly took unto Himself, my much loved wife, and our much loved mother, daughter, sister and aunt at the age of 43.

GEESSEN JACOBA VAN MAAR
 (nee Bakker)

in a traffic accident:
 "En nu, wat verwacht ik. Hier? Mijn hoop, die is op U." Psalm 39:8
 Fred Van Maar, Bert, Grace, Anton, Martin — R.R. #2, Goderich, Ont.
 B.A. Bakker & G. Bakker-Scholtens — Middelstum, Neth.
 M.L. Bakker & S. Bakker-Williksen — Noumea, New Caledonia
 L.H. Bakker & A. Bakker-Hageman — Aylmer, Ont.
 H.W. Bakker & W.F. Bakker-Klugkist — Middelstum, Neth.
 P. Bakker & A. Bakker-Krijgsman — Geldrop, Neth.
 H.G.W. Bakker & M.C.J. Bakker-v.d. Berg — Hoogkarspel, Neth and nieces

The Young People Society of Clinton, Ontario wishes to extend their Christian sympathy to their fellow members: Bert and Grace Van Maar in the tragic loss of their mother.

MRS. F. VAN MAAR

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Personal

Christian girl, late twenties, seeks correspondence with a true Christian gentleman. Please reply to Box 4368, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Sincere, good-natured Dutch-Canadian Christian Reformed widow in S.W. Ontario, mid 50's, likes to correspond with a sincere, friendly Christian gentleman, about same age, or a bit older, who likes home life. Please write to Box 4369, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Lady, early fifties likes to meet sincere, active gentleman, same age. Please write to Box #4370, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

31 year old professional fellow, interested in meeting sincere, honest gal who enjoys travelling and meeting people. Please send replies to Box #4385, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Cottages

Sandy Bay Camp
 Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings, Don and Irene Crann [new owners]

Business

INCOME TAX - BOOKKEEPING ACCOUNTING

Complete service for above available for individuals and any type of business. Reasonable rates. Call: Jerry Bulthuis, 150 Lynbrook Dr., Hamilton, Ont. 416-299-2012.

Bakelaar Jewellers Ltd.

For the finest in solid gold Jewelry and genuine gemstones. Quality and service you can depend on. 160 Main St. W., Listowel, Ont. 519-291-3280

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For all your insulation needs. Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

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Our estimates are free.

For Sale

PIANOS

over 40 new and used, rebuilt Grands, Uprights, apt. size. Staffed by piano technicians. Daily till 9 p.m.

Van Geest House of Pianos

145 Highway #5 W., Waterdown, Ont. 416-689-6833

For Rent

For rent, a three bedroom ranch home in Caledonia, Ont. Country area. Full basement and garage. Reasonable. Call: 416-768-5496.

Misc.

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Try our new Dutch Canadian ROYAL BULBS, made by Phillips Electronics. This long life bulb is guaranteed for 6000 hours and will last approximately 7 times longer than regular lightbulbs. 120 bulbs in a box, 75 cents a bulb. Can be shipped anywhere in Canada for 78 cents a bulb with no shipping cost added. Full boxes only. Available in 25, 40, 60, 100 Watts.

Call, write or drop in at:

Jenny Vaalburg,
 172 Rattenbury Street

Box 643, Clinton, Ont. N0M 1L0

Phone: 519-482-9454

Want your church or school on SPOONS?

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100 acres (40 ha), 60 head cattle, Pool 1 plus pool 2 milk quota. Very good line of machinery. New stable cleaner. 2 Silos 18' x 50' with unloaders. Well maintained barn and implement shed. 5 bedroom home with attached garage. Nice location in Niagara Peninsula. For more details call:

Art Vandervliet, representing

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REALTOR

220 Broad St. E., Dunnville, Ont.

Phone: 416-774-7624 or

416-774-4611

Real Estate

Dairy Farms

140 acres near Listowel, 4 bedroom brick home in excellent condition. Bank barn set up for dairy with milk house, bulk tank, 2 stable cleaners, 2 silos. Implement shed, milk quota and cows may also be purchased. (404) litre of fluid quota plus 67,131 litre of M.S.Q.1

105 acres only 2 miles from Listowel, 3 bedroom 1½ storey brick home in good condition, bank barn with double four milking parlor, free stalls, pole barn, silo 30' x 100' with unloader, cows and quota may be purchased (over 600,000 pounds of M.S.Q.)

Both of the above farms are located close to Christian Reformed School. For more information on these farms and many others please call:

Jake Arends

R.R. #1, Listowel, Ont.

Phone: 519-291-1708

representing

Den Hamilton Real Estate & Inc. Ltd.

Listowel, Ontario

Business opportunities

Golden opportunity for an ambitious operator. Car repair garage and towing business. Situated on main highway, close to town. 2 acre lot with good buildings. Showing excellent returns. Vendor will hold mortgage with reasonable downpayment. For further details call:

Keith Miller, representing

ROOKE REAL ESTATE LTD.

Classified Advertising

Help Wanted

The Christian Labour Association of Canada

is in need of a
full-time secretary

to work in St. Catharines. The job is available at the beginning of March, 1979 and involves typing, bookkeeping and general clerical services. Typing experience would be a definite asset. Good salary, benefits and lots of responsibility for the right person! Please write or call the CLAC office in St. Catharines.

Christian Labour Association of Canada
P.O. Box 2115, Station "B"
St. Catharines, Ont. L2M 6P5
(416)934-2165

Employ Wanted

Ambitious, single, 20 year old, looking for full time work on a laying and/or poulet chicken farm. Near a C.R.C. Contact Albert Visser, 29 Hilltop Dr., Bowmanville, Ont. L1C 2X7. 416-623-7394 after 6:30 p.m.

Young man, 20 years old, single, experienced in farming, would like to work for a farmer, in a Christian home in Alberta or B.C. Box #4366, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Teachers Needed

Dundas: Calvin Christian School of Dundas requires a special education remedial teacher beginning in Sept. 1979. Please send inquiries and/or applications to: Mr. Gary Glasberg, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2 or phone 416-627-1411 (school) or 416-689-6259 (home)

Guelph: John Calvin Christian School in Guelph has possible openings for the intermediate grades. If interested call or write: Mr. Jake Vriend, Principal, 290 Waterloo St., Guelph, Ont. N1G 1B8. Telephone: 519-824-8860.

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:

W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Muskoka: Muskoka Christian School (non-denominational) requires a teacher for a multiple-grade classroom consisting of approximately 15 pupils in grades 1-4. This is a small, two-roomed school offering a creative and challenging opportunity to an ambitious and dedicated person. Please write for formal application and more information to: Mrs. M. Lee, Muskoka Association for Christian Education, R.R. #1, Port Sydney, Ontario, P0B 1L0.

Orangeville: Interdenominational Christian School is offering 2 teacher positions. Experience necessary. A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

Ottawa: Applications are invited for the position of a Grade 1-2 teacher for the Ottawa Christian School, duties commencing March 26, 1979. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

Help Wanted

Wanted: First Class welder. Write EASTEND IRON INDUSTRIES LTD., Box 2417, Taber, Alta. T0K 2G0.

Wanted: a student for summer on dairy farm. Experience preferred. Brantford (Ont.) area. Please write to Box #4367, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

We are looking for a reliable, conscientious **SALESPERSON**, full-time for wholesale flower route in Toronto area.

Lorne Park Florist
1409 Lorne Park Rd.
Mississauga, Ont. L5H 3B2
Telephone: 278-8410

Experienced single man for dairy farm with pipeline milking. Call 519-467-5473.

Teachers Needed

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for English, French and business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

Trenton: Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) for the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Teachers Needed

Sarnia: Sarnia Christian School invites applications for possible openings in September. One teacher with music background may be required.

Our school features:
•the supportive community
•pleasant working environment
•a dedicated teaching team
•a remedial program
•good pay

Send inquiries and applications to: G. Duthler, principal, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary grades. Send resume or applications to:

Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba R2L 2A5
Telephone: 204-667-5851

Cambridge District Christian High School

is taking applications for teaching positions starting September 1979 in our newly - to be completed - facilities. Persons with qualifications or combinations in the following areas will be considered:

English	Graphic Arts
French	History
Geography	Music

Address applications and resumes to:
C.D.C.H.S. Education Committee
P.O. box 244
Waterloo, Ont. N2J 4A4
Telephone: 519-745-0171
John Vanasselt, principal

The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

The Fruitland John Knox Memorial Christian School

invites applications for the position of

principal

Please address your letter of application with resume to: Mr. K. Wierenga, 374 Book Rd. N., Grimsby, Ont. L3M 2M6.

Teachers Needed

Lambton Christian High School

Sarnia, Ontario
has possible openings for the next school year in the following subjects:

French, English, and Physical Education

Direct all inquiries and resume's to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

STRATFORD CHRISTIAN SCHOOL

needs a

TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed.

English

History

Commercial Subjects

Art

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

Calgary Christian School

requires a

principal

commencing school term 1979. Applications are invited for the position of principal for grade 1 through 12. The school has an enrolment of approximately 400 students and a teaching staff of 24. Interested applicants please direct inquiries and resumes in confidence to: Mr. G. Vander Veen, principal, or Mrs. J. McColley, board secretary, Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. Phone 1-403-242-2896.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

Kindergarten
Remediation
Physical Education

French
English

and a secondary position in:

English
Mathematics
Physics

Chemistry
Social Studies

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and Junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Next week: from the OACS — on issuing contracts and appointing new teachers.

Teachers Wanted

John Knox Christian School

8260-13th Avenue
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

Grade 1 Teacher: Self-contained classroom, approximately 20 students. B.A. Elem. Ed. required.

Grade 7 Teacher: ½ day - Social Studies, Science, Spelling, Art; ½ Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

French Teacher: Grade 4-7 - half time position; can be full-time in combination with two other area schools.

Special Education Class: 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks
Principal (604) 522-1410
at the school or
(604) 581-1724 at home

Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

MAJOR AREAS OF STUDY

but especially in:

History	Art
English	Counselling
Science	Learning Assistance Teacher (LAT)

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of reading, arithmetic, study scales and basic composition.

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

The Emmanuel Christian Secondary School Association

of
VANCOUVER B.C.

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

Bible	Math
Fine Arts	Phys. Ed.
French	Social Studies

Applicants must give evidence of a mature Christian commitment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

Victoria Christian Schools

Pacific Christian Secondary School, grades 8-11, requires the services of an experienced secondary teacher. Preference given to teachers with a minimum of 5 years experience and Social Studies as a subject. The major requirement however, is flexibility and a willingness to teach in a number of areas and to become actively involved in a young developing school.

Contact the principal,
2530 Lionel St.,
Victoria, B.C.
V8R 2X8
or phone 604-592-4112

Plans for expansion at Saanich Christian School, grades 1-7, have made possible several tentative positions to be confirmed in the near future. Applications are invited for 1 kindergarten, 1 grade 2 and 1 grade 4 position. Experience and/or training in primary education preferred. Application forms obtainable from:

Mr. Wm. A. Van Dyke
3150 Balfour Ave.
Victoria, B.C.
V9A 1S1

or phone 604-479-1555 during school hours.

Calvinist Cadet Corps holds annual meeting

Over 60 Cadet Council presidents and congressmen from all over North America met January 4-6 at Calvin College in Grand Rapids, Michigan for the Calvinist Cadet Corps annual board meeting.

A comprehensive critique of cadeting's total operations were held during the three days. Decisions to expand the merit badge program, increase the number of counselor aids, and research possibilities for the 7 and 8 year old boy came out of this congress.

The most significant decision, however, was the elimination of the "fair share" concept of balancing the \$200,000 budget.

In the past, if your church had a Cadet club, you were asked to contribute to the national office \$1.70 for every family in your church. These "fair share" monies have brought in approximately \$80,000 each year.

The "1979" Congress eliminated this practice of "fair

share taxing" and replaced it with a donations program.

They have gone ahead, in faith, that God will bless them with the necessary \$90,000 needed to balance their budget. They have done this because people have a gen-

uine interest in the ministries of the Calvinist Cadet Corps.

Twenty-six years ago, 36 Clubs stepped out in faith and organized the Calvinist Cadet Corps. It is that same faith that carries the current 540 Cadet clubs into 1979.

RES news exchange

Christian social workers organize

TORONTO, ONT. (CCP) — The National Association of Christians in Social Work is launching its Canadian chapter. According to Mrs. Pat de Koning, chairperson of the group, about eighty have been contacted and will form the nucleus of the organization.

The association was organized in the United States in 1950. Although its headquarters is in Wheaton, Illinois, most of the members are from the northeastern states or California.

Membership is open to Christians who are involved in

various phases of social work. Full membership is restricted to those who have degrees in social work, but associate membership is available for Christians who are involved in the field but do not have the full academic qualification.

The initial meeting for the Canadian section of the National Association of Christians in Social Work is slated for Saturday, February 10 in Toronto. Those interested in information regarding the National Association of Christians in Social Work should write to Mr. Mark Hines, 229 Winona Drive, Toronto, Ontario, M6C 1S4.

Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner. For more information, please write to:

P.O. Box 488
Willowdale, Ont.
M2N 5T2

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40 English-language sermons available
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An additional five Dutch-language
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The school society operates two schools with a complete program for 700 students in K-12 and has 40 full and part-time teachers involved in giving quality education and developing Christian curriculum. St. Catharines offers many opportunities for Christian action and service in church and community. Other benefits include good starting salaries, full benefits, and affordable housing.

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Charismatic renewal within the church

Fire in the Fireplace: Contemporary Charismatic Renewal by Charles E. Hummel; published by InterVarsity Press, 1978; 269 pp; price: \$4.95 (U.S.). Reviewed by Rev. Jacob A. Quartel, Ottawa, Ont.

This is the best book, of the many that I have read on the Charismatic Movement. The author approaches this controversial subject scholarly and positively. He has a great appreciation for what the Movement has taught us. At the same time he has clarified many points for me. But he is also careful to note some of the dangers inherent in the movement. He recognizes that this Movement with its emphasis on the work and Person of the Holy Spirit has brought life to many who were dead. He also recognizes that this fire sometimes has burned out of control.

The strength of *Fire in the Fireplace* lies in its careful exegesis of the passages of Scripture that apply. This fact should recommend it especially to Reformed Christians.

It is divided into four parts: 1. The history of the Charismatic Movement. 2. The Spirit in Luke

and Acts. 3. The Spirit in the letters of Paul, and 4. Contemporary Issues.

Let me call to attention especially the last section, and pin-point some of his conclusions:

The Baptism in (with) the Holy Spirit is not a distinct second experience. It is not an additional experience beyond Christ. It involves the prophetic activity of the Spirit. In other words, the Baptism empowers to witness.

The charismata are given for the edification of the body of Christ, that is the church.

Tongues is a gift of the Spirit also in our days. But it is not the only evidence of the outpouring of the Spirit.

Healing is also a present day gift of the Spirit. Acceptance of this gift flows from a rediscovery of the Biblical view of man as a total person. That too will speak to the Reformed Christian.

The author warns against several dangers, the first one of which is division. Not the truth divides, he writes, but the person. Both those who favour the charismatic movement and those who oppose may not divide the body of Christ over this issue. Both have done that.

He warns against the very real danger of a tendency towards individualism, subjectivism and ignorance of authority.

The purpose of this book is admirably caught in the title. The action of the Holy Spirit is the fire. The church is the fireplace. Fire not in the fireplace will either rage out of control or die. How true. Fire in the fireplace will warm and reactivate the church. And that is true too.

I wish that every member of the church, whether his attitude is negative or positive towards this movement, would read this book, and study it. I also recommend it to those who have already read many books on the subject, and to those who have already made up their minds, one way or the other.

This book is in many ways a fresh study. It is powerful because it is so Biblical, and reading it will be a healing experience. It will serve to keep together Christians who should be together. The charismatic Christian often pulls ahead a church that had almost come to a standstill. And the church will keep the charismatic Christian in balance, and save him from extremes. God's children need each other. We need a fire, but in the fireplace.

The spiritual awakening of an evangelist

My Calvary Road by Roy Hession, published by Zondervan Publishing House, Grand Rapids, Michigan, 1978; 192 pp; price: \$3.95. Reviewed by E. Sneed, Chatham, Ont.

If you have ever wondered how a minister, evangelist, or other spiritual leader, is able to prepare each Sunday for two services, or if he has days, or even weeks when his personal spiritual life is at a low ebb, then you may benefit from reading the book mentioned above. It is an autobiography of Roy Hession, author of *The Calvary Road*, an accumulation of messages of which one-half million have been sold around the world in a variety of languages.

In 1976 Edward England, director of the Religious Department of an English Publishing Co., encouraged Roy Hession to acquaint his many readers with the author behind *The Calvary Road*. And so his own *My Calvary Road* came about.

A popular evangelist is usually invited by various church groups to conduct a series of revival meetings, or a campaign such as Billy Graham is involved in, to stir up a whole community or city and bring a new awakening for Christ.

This, Roy Hession did most successfully, starting with Bible Classes for young college students, to conducting campaigns for the youth of England. After each campaign, "victory" or "success" was counted by the number of conversions or decisions for Christ. Roy Hession became one of the most influential "soul-winners" of the 1930's. Success lasted until 1946 when a spiritual slump occurred in his own life. A rebirth of faith was needed, a deeper dependence on God's power, a need to transfer credit for spiritual awakening to the working of the Holy Spirit instead of his own powerful messages. There was a need to seek forgiveness for sins in order for his ministry to be effective again. Then began a period of deep inward searching of his own soul.

The results were noted in his meetings and Roy Hession learned many lessons. One might say that revival in his own soul made all the difference, so that God could use him again.

Roy Hession is extremely frank and since he experienced failure in his own life he has been a blessing for many of his co-workers, and listeners.

The purpose of this book is met

by the author's openness. The grace of God comes to the fore repeatedly. It may lead us all to pray more for our ministers.

My Calvary Road can be of benefit to evangelists, ministers, and audiences alike. It supplies the reader with a picture of the trials and temptations of a leader who is called to lead others to Christ. I can truly recommend it. The book is easily readable.

Former members and friends, we invite you to join us in the celebration of the

25th Anniversary

of the

Athens, Ontario Christian Reformed Church

March 3 and 4, 1979

A social evening on Saturday, March 3, 1979 at 7:30 p.m. in the Centre, 76 Henry St., Athens.

Thanksgiving services on Sunday, March 4, 1979 at 10 a.m. and 2 p.m.

An Anniversary booklet is in preparation and will be available at the cost of \$4.00. For accommodation and information contact before February 20, 1979 Mrs. J. Beerd, Box 413, Athens, Ont. K0E 1B0. Telephone: 613-924-2144.

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A reminder to all

Ontario Young People

of the Christian Reformed Church, that registrations are out for the

5th ALL ONTARIO CONVENTION

It will be held at

Trent University in Peterborough, May 18-21, 1979

Theme

"With Love, From Jesus"

For registration forms contact your local Y.P. secretary or Patricia Kok, Box 14, Mt. Brydges, Ont. N0L 1W0.

editor: Pete Layer

LET'S PLAY CHESS

SECOND SERIES OF PROBLEMS IN FEBRUARY

#774

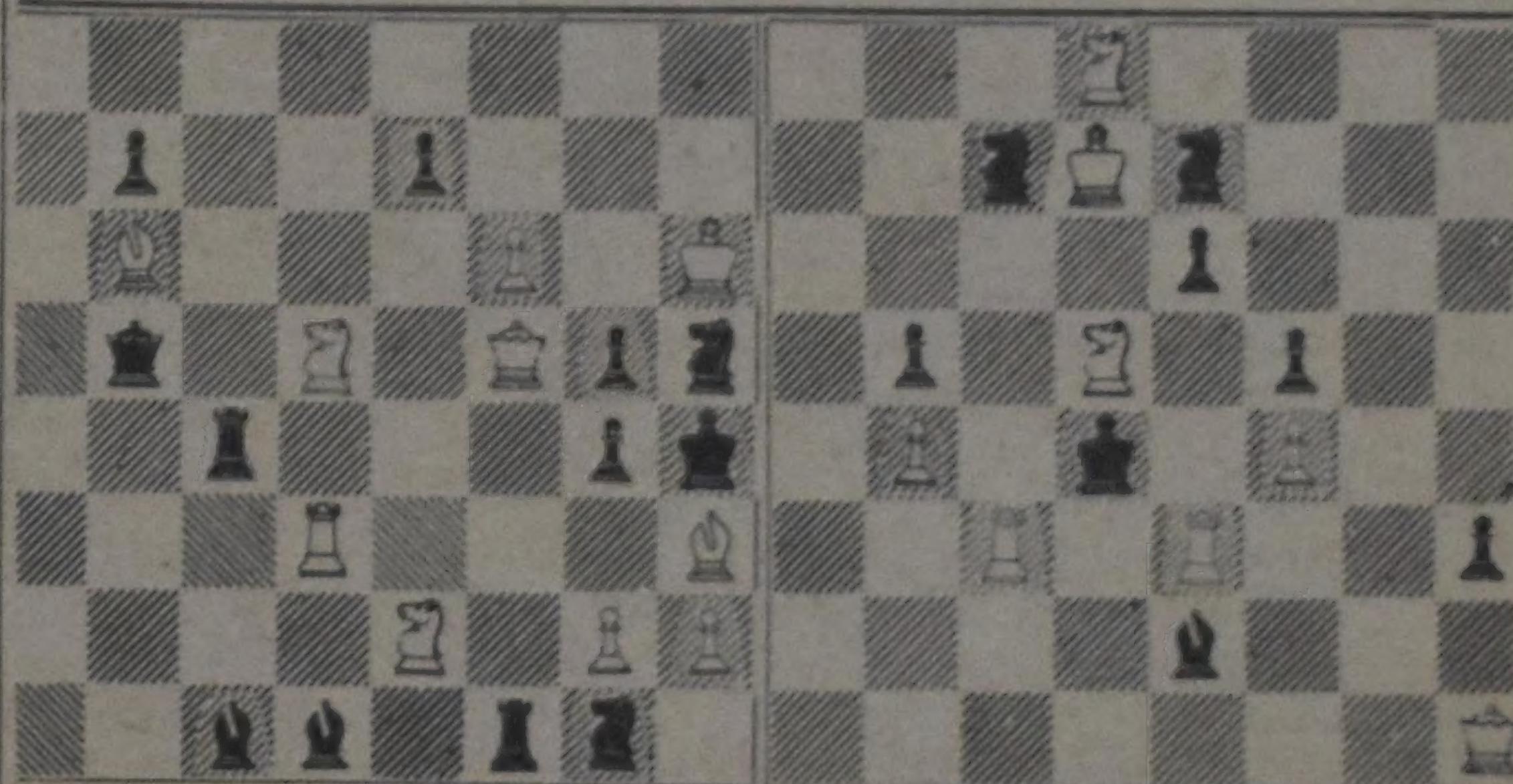
L. Larsen,
Denmark, 1947

#775

J. Haring,
Holland, 1968

12

8



10

8

3-mover 3 pts.

2-mover 2 pts.

Comments:

1. Black's KN4 and KN5 are well-protected in #774. White finds a weakness there and so mates in 3 moves. The variations give a unique combination of well-known themes. Please indicate the key, threat and all variations. You do not have to mention the mates on KN4 and KN5 each time as they will occur very frequently.

2. The two-mover, #775, is nearly a symmetrical problem. This is clear from the solution as the keymove's "echo" is a "try". I hope you don't fall into any traps here! Please indicate the key and threat if any.

3. The deadline for the February problems is March 20 for those who live in Ontario and five days later for all others.

CALENDAR OF EVENTS

Feb. 10 Recital of piano duets and works for 2 pianos by Marian Van Tiel and Sharon Buwilda in the Maranatha CRC at 8 p.m.

Feb. 15 Gerald Vandezande of the CJL Foundation speaks his Christian mind on *The Doug Hall Show* on CITV-TV in Edmonton and CHEX-TV in Peterborough, Ontario. This same interview will also be shown on: Feb. 22, CKVR-TV, Barrie, 3 p.m. Feb. 22, CFAC-TV, Calgary; Feb. 26, CHCH-TV, Hamilton, 5:30 p.m.; March 1, CKPR-TV, Thunder Bay; March 1, CFCL-TV, Timmins; March 1, CKND-TV, Winnipeg, and March 8, CKCY-TV, Sault Ste. Marie. Please check your local listings or kindly ask your local station when Doug Hall's Show #114 will be telecast. You may also wish to invite your friends, neighbours, and fellow workers to watch these stimulating interviews.

Feb. 17 The Women's Guild of the Hamilton District Christian High School in the gym at 8 p.m.

Feb. 17 Andre Knevel Organ Concert, Central Presbyterian Church, Charlton St., Hamilton, Ont. at 8:15 p.m.

Christian Stewardship Services

February 14-24 Christian Stewardship Services representative Harry Houtman will hold public meetings in Vancouver, Surrey, Terrace, Smithers, Abbotsford, Agassiz, and other places from February 14-24. For personal counselling in will-making, charitable bequests, etc., contact CSS, 455 Spadina Ave., #210 Toronto. Also in St. Catharines February 9, and Ottawa-Kingston area in early March.

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Feb. 16	Feb. 14	Feb. 12 (noon)	Feb. 9 (noon)
Feb. 23	Feb. 21	Feb. 19 (noon)	Feb. 16 (noon)
Mar. 2	Feb. 28	Feb. 26 (noon)	Feb. 23 (noon)

Books

Two ways of looking at government

Moralists and Managers by John Guinther; published by Anchor Books, 1978. **The Federalist Papers: A Contemporary Selection** Edited by L. De Koster; published by Wm. B. Eerdmans, 1976. Reviewed by A. Guidemond.

The first is a fascinating little book which gives a panoramic review of American reform movements, their failures and successes. One of the major themes or problems of the book is the attempt to analyze why some reform movements failed, such as those for the Indians, the elderly and the farmers, while others such as those for labour, blacks and women, were successful.

The author himself has been an active participant in many of the recent movements in the public interest. Much of the interest in the book comes from the insider's view with which he reviews all the movements.

On another level, the book is an activist's view of American government. Here the main theme is that the United States has had two distinct and legitimate political traditions. The one is the moralist interpretation of government stemming from the Declaration of Independence. This view holds that it is the duty of the government to provide justice for all its citizens, and that if it doesn't, the citizens have a right to petition for redress. The other view of government is the one stemming from **The Federalist Papers**. The view suggests that it is the government's only duty to provide order and security. Justice may or may not be a by-product. Of course the author, Guinther, is rather biased in his treatment of the manager view of government, but he concedes that the Constitution itself can be read both ways.

The most fascinating aspect of the book is the way in which so much American socio-economic history is captured in terms of the battle between moralists and managers.

I found the book most helpful in that it provides a succinct (brief but clear) commentary on and inside insight into the political controversies in the U.S. in the last two decades. Especially his comments on Hollywood enable one to understand many of the recent socially relevant films such as *Easy Rider* and *Coming Home* and why they were made.

The drawbacks of the book are those in any book written by an activist. The social situations are painted in black and white, with the black on the other side of course. The analysis of historical backgrounds is too partisan and the author leaves little doubt about his opinion of capitalism. What is more serious though, is the lack of philosophical and religious depth in the book. Although there are many interesting and useful insights, there is no consistent theory and very few clear positions even in political matters. Thus he claims without much justification, that all managers are selfish and that all moralists are altruistic in their motives. His view on the nature of femininity is purely sociological and evolutionary and comes out more like a cartoon. His treatment of non-liberal political theory is an absurd caricature which no practising historian would defend in any respect. And his analysis of

American individualism is so non-historical as to be downright false.

This leads me to the comment that the author has missed one of the main reasons why most reform movements fail, namely, their analysis of the problem is either onesided or false altogether. To this can be added the obvious corollary which comes to us from our Christian faith, namely, that one of the key factors in human behaviour is the religious commitment of the hearts of the people involved. Nowhere did the author allow for sin as a major factor in human affairs, nor for the role of faith as a key to success.

The second little book is the classic statement of the "managerial" view of government. It is not an original edition, but a selection, abridged, edited and put into current English by Lester DeKoster. Dr. DeKoster is well known in our circles as editor of **The Banner**. You may well ask what I asked myself upon seeing his name beside that of Senator Sam Erwin Jr.: "What is DeKoster doing spending his time editing books dealing with political theory and the structure of government?" DeKoster answers that himself in the Preface. He feels that Americans are facing "a crisis of faith" in democracy, and that they need to examine once more "the title deeds to political greatness", in order "to face the future undaunted".

I'm afraid that I don't share DeKoster's claims that "The Federalist Papers" are works of genius, or that the "future of the world is involved" with the American success to make democracy work. However, I do share some of DeKoster's admiration for these letters, which were published by Hamilton, Jay and Madison during the debate over the American Constitution in 1787 and 1788. Not only are they admirable for their lucidity (clarity) conciseness and honesty, but the theory actually worked the way these men envisioned it. The papers are themselves a rejection of the extreme law and order position ascribed to them by Guinther in the other book. Witness this quote from paper No. 57 by Madison entitled, "Provision Against Tyranny of the Legislature":

"The aim of every political constitution is, or ought to be, first to obtain for rulers men who possess most wisdom to discern, and most virtue to pursue the common good of society; and in the next place to take the most

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effectual precautions for keeping them virtuous, whilst they continue to hold the public trust."

Those of us raised on the Belgic Confession and the Reformed view of the state will appreciate paper 15 by Hamilton dealing with direct involvement of the paper because of this quote: "Why has government been instituted at all? Because the passions of men will not conform to the dictates of reason and justice without constraint."

Of course the most difficult issue of all, the resolution of the inevitable clashes of interest, is dealt with in a frank and careful

paper, the classic No. 10 in which Madison, recognizing that "the causes of faction are thus sown in the very nature of man" and that "yea even the most frivolous and fanciful distinctions have been sufficient to kindle the most unfriendly passions and to excite the most violent conflicts" comes to a solution for the creative fusion of public differences now derided or denounced as the American Dream.

I agree that these letters are worth reading by all of us of Reformed background not familiar with the structure and rationale of American politics.

The book is well designed, attractively bound, has good size print, and is marketed as an affordable paperback. Dr. DeKoster is to be commended on making these important documents easily available. I doubt whether these **Papers** will be the only factor "able to secure the blessings of liberty" in our modern global village. Perhaps a critical (Christian) commentary on the inherent principles of the

Papers could be published by Eerdmans in the near future. But by all standards, it is profitable reading.

Big business and Canada's economic future

Multinationals and the Peaceable Kingdom, by Harry Antonides; published by Clark, Irwin and Co., Toronto and Vancouver, 1978; hardcover, xxv plus 248 pages; price: \$13.95. Reviewed by Theodore Plantinga, St. Catharines, Ontario.

Harry Antonides of the Christian Labour Association of Canada offers us a national book with an international scope. He addresses himself to a question that weighs heavily on the minds of an increasing number of Canadians, namely, the foreign ownership of many of Canada's industrial enterprises in the resource sector and also in many other key fields, such as communications.

Antonides does not explore this question within the framework of the anti-Americanism that one finds all too often in recent Canadian publications dealing with national political issues.

Instead he sketches the rise of multinational corporations as the background to his discussion.

Canadian thinkers have often noted parallels between the under-developed third world and the persistent economic problems surfacing in Canada. Antonides brings out these parallels nicely by explaining the mode of operation of the multinationals and pointing out their tremendous potential influence for both good and evil before focusing attention exclusively on Canada's situation.

The book is, among other things, a fine summary and survey of recent discussion of these issues. European contributions were also drawn in, for the outcry about the "American challenge" was first raised by a Frenchman — not a Canadian. For those who are not as well read in this area as they should be — and I am one of them — this book

provides a way to cover a lot of territory quickly.

The heart of the author's concern is the material he presents in the final chapters. There the outlines of a Christian political witness in response to the threat posed by the multinationals becomes visible. The book is a timely reminder that our political concerns as Christians must go far beyond such local issues as making our own communities fit places to raise our children.

Our God has given us broad political responsibilities on this earth. We we are to take those responsibilities seriously, we must concern ourselves with global trade patterns and practices. That's the message Antonides presents in this fine book. I hope it will be widely read and will call many believers to a heightened awareness of their international political responsibilities.

"A unique gem to be read by anyone who is curious about what his pastor does for a living."

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Calvin D. Vander Meyden

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